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QUESTIONS & ANSWERS
ON
THE GREEK TESTAMENT.

ST. MATTHEW.

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CATECHESIS EVANGELICA;

BEING

QUESTIONS AND ANSWERS

BASED ON

THE "TEXTUS RECEPTUS."

FOR THE USE OF THEOLOGICAL STUDENTS.

PART I.

ST. MATTHEW.

BY

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THE Series of Questions and Answers on the Greek Testament of which this "Part" is the first instalment, is intended to supply a want felt by some who have, of necessity, to collect valuable criticism in a short time, and also to induce these, and others who may make use of it, to search further for themselves in those mines of Theological wealth of which I offer them here but a few selected specimens. I have chosen the Catechetical form, in order to familiarise students beforehand with a kind of examination which they may have to undergo.

T. L. M.

CHARMOUTH: *February* 1862.

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ERRATA.

- Page 44, line 19, for "eximaret," read "eximeret."
66, last line, insert after "in," the words "one of."
75, line 20, for "it as," read "it is."
90, line 13, for "these words," read "these terms."
121, line 6, for "nominem" and "dignentur," read "nominare" and
"dignantur."
165, line 10, after quotation supply "Grotius."
170, line 6, for "its," read "their."
197, line 26, for "and, as," read "which."
208, line 24, omit "not," before "unworthy."
225, line 17, omit first "a."
-

QUESTIONS & ANSWERS
ON
THE GREEK TESTAMENT.

INTRODUCTORY.

1.—*What is the meaning of ἡ Καινὴ Διαθήκη, and when was the term applied to the Canonical Books of the New Testament?*

As to the meaning of *διαθήκη*, there has been much dispute among learned men, some rendering it “testament,” others “covenant,” and others again “dispensation,” “institution,” “disposition,” &c. St. Paul himself appears to use the word in two senses *at least*: compare Heb. ix. 16, 17; 2 Cor. iii. 6; Gal. iii. 15. It is clear, however, that the Apostle, in the second reference compared with the fourteenth verse of the same chapter, ἡ καινὴ διαθήκη, did use the term generally, as opposed to ἡ παλαιὰ διαθήκη, the *New dispensation* or *Testament* as compared to the *Old*; whence ἡ καινὴ διαθήκη came to represent the *Books* of this covenant, or testament, or dispensation. When it was so applied is not known, but probably as early as the second century; sometimes with the addition “of our Lord and Saviour Jesus Christ,” and sometimes in the form τῆς καινῆς διαθήκης ἅπαντα.

"It is not amiss," says Hammond, "to take in both the words in the rendering of this title; that of *covenant*, requiring a condition of faith and obedience in us without which the Gospel is not the *savour of life*, and that of *testament*, wherein the Christian's inheritance is sealed to him as to a son and heir of God's, and wherein the death of Christ as of a testator (Heb. ix. 16, 17) is set down at large by way of story, and as it is applicable to our benefit."—*Hammond, Annot. on the New Testament*, vol. iii., Oxford edition. Cf. Grotius: "Annot. in inscript. Novi Testamenti."

2.—*What is the Latin equivalent to 'Ἡ Καινὴ Διαθήκη?*

"Novum Testamentum," and "Novum Fœdus," and "Instrumentum," all of which are found in very early times to have been used for the books of the "New Testament;" but "*Novum Testamentum*," being *usually* the term adopted, has been handed down and made use of as more generally acceptable.

3.—*What are the sources from which the best readings of the text of the Greek Testament are derived?*

From ancient Manuscripts, Versions, and quotations from the New Testament in the works of the Early Fathers.

4.—*Which are considered the most ancient MSS.?*

The Codex* Vaticanus, the Codex Alexandrinus, the Codex Ephreimi, and the Codex Cantabrigiensis, or Bezae. These four MSS., says Elsley, "are prior to any which succeed them by an interval of some centuries."

* *Codex*, the stump or body of a tree, the back and sides of these MSS. being made with boards; this form of MS. much prevailed over the *Libri*, which were written on a roll. The leaves of the most ancient were of parchment. — *Elsley's Notes on the Gospels*, Intro. p. 25.

5.—*Give their dates, and a short description of each.*

The Codex Vaticanus is of the fourth or fifth century, and is in the Vatican at Rome, No. 1209. It is of great value, and has, in the following order, the Gospels, the Acts, the seven Catholic Epistles, and the Epistles of St. Paul, except those to Timothy, Titus, and Philemon. It has also the Book of Revelation, but that is in a more modern hand. This MS. is supposed by Michaelis, on the whole, to be of higher antiquity than the Alexandrine. The Codex Alexandrinus is in the British Museum, and was presented to King Charles I., in 1628, by Cyrillus Lucaris, Patriarch of Constantinople. Dr. Woide, who published a fac-simile edition of it (London, 1786), gives its date as “intra medium et finem sæculi quarti,” although Michaelis supposes it to be about two centuries later. It is defective from Matt. i. 1 to Matt. xxv. 6, and from John vi. 50 to John viii. 52. The Codex Ephremi, so called from the works of Ephrem the Syrian having been written over a part of it, is supposed to be of the fifth century, and is in the Imperial Library at Paris. Codex Bezae is a bi-lingual MS., written, that is, in Greek and Latin. It was presented by Beza to the University of Cambridge, and is now in the University Library. Its date is thought to be that of the sixth or seventh century, and contains the greater part of the Gospels and Acts of the Apostles. The order in which the Gospels appear is Matthew, John, Luke, Mark. This date is the *latest* for it, according to Bishop Marsh, who says that it may have been written even two or three centuries earlier.—*Wordsworth; Elsley; Horne's Introduction*, vol. ii.

6.—*By what letters are the principal MSS. designated?*

The Alexandrine MS. is known as A; the Vatican (No. 1209) as B; the Palimpsest, called Codex Ephraem Syri, as C; the Codex Bezae, D; the Codex Basiliensis, E; the Codex Borelli at Utrecht, F; and so on.

7.—*In what character are these MSS. written?*

In that called "Uncial," distinctive of the earliest MSS., *i.e.* in *capital* letters, without (for the most part) any divisions, or stops, or accents; where accents occur, as in the Codex Vaticanus, B, they are evidently the production of a later hand. These "*Uncials*" are of the *greatest* authority, and are not nearly so numerous as the "*Cursive*" MSS., which are written in the small ordinary Greek character, and which date from the eleventh century. In Wordsworth's Greek Testament there is a list of forty-five Uncials; the Cursives are more than 500 in number.

8.—*What is a Palimpsest?*

"Palimpsests," or "Rescripts," as they are sometimes called, are MSS. from which the original writing has been more or less erased, and which have been then written on again. The Codex Ephremi, referred to above, is one of these.

9.—*What other Greek MSS. are there which have been collated by editors of the Greek Testament?*

"Evangelistaria" and "Lectionaria." Evangelistaria are lessons from the Gospels appointed to be read in Divine Service. Horne gives a descriptive list of 180 evangelistaria, both Uncial and Cursive. Lectionaria are lessons from the Acts and the Epistles, of which Horne gives a list of fifty-eight.—*Introduction*, vol. ii. There are 300 lectionaria from the Epistles of St. Paul.—*Wordsworth*. There are also eighty-eight (Uncials and Cursives) MSS. containing the Apocalypse.—*Horne*.

10.—*Of what is our Canon of the New Testament composed, and on what principle was that Canon established?*

The New Testament Canon is composed of those books “of whose authority was never any doubt in the Church” (sixth Article); and therefore an examination of early ecclesiastical writers is necessary for the purpose of establishing it; and “the principal means whereby we can know whether any books be canonical, is by tradition, or the well-approved testimonies of those who lived in or near the time of their being first written.”—*Jones on the Canon*, part i. chap. i.; *Blunt’s Use of the Fathers*, Series ii. Lecture viii.

11.—*Mention some early writers whose writings have been of great value in this respect.*

Clemens Alexandrinus, in an incidental manner (and therefore perhaps of greater force as an argument) establishes the fact of there being but four Gospels (viz. those we have) recognised as of authority among the number in existence at that time. Speaking of a reported saying of our Lord, he observes, “In the first place, we do not find this saying in our four Gospels:” as a matter of course, it would appear, “four Gospels,” and those of Matthew, Mark, Luke, and John. Irenæus furnishes abundant materials — more than any — to the establishment of the Canon. He maintains that there were four Gospels, and four only, announces the Acts of the Apostles as a Canonical book, and assigns it to St. Luke; ascribes to St. Paul the Epistles to the Romans, both the Epistles to the Corinthians, those to the Galatians, Ephesians, Philippians, Colossians, the 2nd Epistle to the Thessalonians (directly), the 1st (inferentially), the Epistles to Timothy, and

the Epistle to Titus; quotes and appeals to the Epistle to the Hebrews (not mentioning, however, title or author); similarly the Epistle of St. James; quotes from the two Epistles of St. Peter (from the first by name and title), and cites from the 1st and 2nd Epistle of St. John, assigning them to that apostle; only omitting the 3rd of St. John, that to Philemon, and that of St. Jude. The Apocalypse he uses largely as the writing of St. John.—*Blunt's Use of the Early Fathers*, Series ii. Lecture viii. Bishop Kaye, in his "Account of the Life and Writings of Tertullian,"—a most valuable work, as illustrating very fully the doctrine and discipline of the Early Church by reference to this author alone,—cites Tertullian in several places to the same effect; and we find accordingly his testimony available with respect to all the books of the New Testament, excepting the 2nd Epistle of St. Peter, the 3rd of St. John, and perhaps the Epistle of St. James. He also states St. Luke to have been the author of the Acts of the Apostles. Irenæus and Tertullian, the former a Greek Father, the latter a Latin Father, are quoted because they furnish so much testimony to the genuineness and authenticity of the Canon of the New Testament, and because they are of very early date,—Irenæus flourishing in the latter part of the second century and Tertullian in the beginning of the third. Justin Martyr (before them) also exhibits a mass of references to the Gospel narrative exceedingly valuable to the end we are considering, and Theophilus, (Bishop of Antioch,) Origen, Cyprian, and a host of others, furnish us with similar and abundant testimony. We must not omit the consideration that the heretics themselves in this respect furnish similar evidence, though from an opposite ground.

12.—*When was the canon first settled synodally?*

There were many obstacles and difficulties which stood in the way of this taking place before the third Council of Carthage, when in the year 397 A.D. the books of the New Testament were received as canonical, viz. those exactly which we have; and although this was but a provincial council, yet its decision was gradually extended throughout Christendom.

13.—*What were the obstacles to a more early establishment of the Canon?*

These were, as pointed out by Westcott, "On the Canon of the New Testament," "defective means of communication which tended to individualise churches, though not to disunite them, and the existence of a traditional rule of doctrine which, however, gave way to a written rule, at least towards the close of the second century."

14.—*What are Versions of the New Testament? and give a description of a few of the most important.*

Versions are translations into various languages from that of the original MS. "They surpass the present Greek MSS. in antiquity; show the readings in the very ancient Greek copy, whence they were translated; and chiefly prove that the sacred writings have been transmitted from the earliest age without any material alteration." — *Elsley, Introd.* p. 28. Dr. Wordsworth gives a list of versions in *ten* different languages. The Syriac version, called the "Peschito" or "faithful," is highly prized, and is supposed to be as early as the second century; besides which there are three other Syriac versions, not, however, of such importance.*

* Such is the opinion as to the remote antiquity of the Peschito or Peshito version, that the Syriac Christians of Malabar even now assert

There are also three Egyptian versions, viz. : Coptic, of the third century, Sahidic and Basmeric of same date. There are *two* Ethiopic of very early date, and the Latin versions which consist of : (1) the Old Latin, as in the Codices Vercellenis, Veronensis and Colbertinus; (2) the revised text of Upper Italy, as in the Codex Brixianus; (3) another revised text, as in Codex Bobbiensis; (4) the Vulgate of St. Jerome. The ante-Hieronymian versions are some of them referred to as early a date as the second century. The Vulgate of St. Jerome is of the fourth century. There are *two* remarkable editions of the Latin Vulgate, one named Sixtine (after its promoter, Sixtus V., A.D. 1590), and the other Clementine, from Clement VIII., its promulgator, A.D. 1592. There are considerable differences between these two editions of the Vulgate, notwithstanding which "the Latin Vulgate preserves many true readings," and "is by no means to be neglected by the biblical critic."—*Horne's Introd.*, vol. ii.; *Wordsworth's Gr. Test.*

15.—*What is the value of quotations from the New Testament in the writings of the Early Fathers?*

Very great; because in such quotations they give the reading of some MSS. more ancient than any now extant. Mill has given a full catalogue of those Fathers from whom he has selected various readings.

16.—*Did the Fathers quote exclusively from the Greek?*

No; the Latin Fathers, for the most part, quoted from Latin Versions. See quotations in Tertullian, Cyprian, and Augustine.

it to be an Eastern original of the New Testament, but this without any external evidence in its favour.—*Westcott.*

17.—*What are the principal critical editions of the Greek Testament?*

(1.) The Complutensian, published at Complutum, i. e. Alcala in Spain, A.D. 1514. (2.) Erasmus's editions, published at Basil, A.D. 1516, 1519, 1522, 1527, 1535. (3.) Stephens's editions, published at Paris, A.D. 1546, 1549, 1550. (4.) Beza's editions, published at Geneva, A.D. 1565, 1576, 1589, 1598.—*Elsley*.

18.—*From what edition is our English authorised version translated?*

From the "Textus Receptus," the date of which is A.D. 1624, and was formed by the Elzevirs of Amsterdam from the Complutensian edition, the fifth edition of Erasmus, the third edition of R. Stephens, and the third edition of Beza.—*Elsley*.

19.—*Are there any more modern editions of value?*

Yes; several. Such as those of Mill, Griesbach, Scholz, Lachmann, Bengel, Tregelles, Tischendorf, and others.

20.—*Are any of them considered an improvement on the Textus Receptus?*

Not, it is thought, upon the whole. Indeed, Tischendorf, a most learned collator of MSS. of the Greek Testament, has in his last edition (the seventh) of the New Testament returned to the readings of the Textus Receptus in more than *a hundred* places in the Gospel of St. Matthew alone. Of Tischendorf a learned editor says, after praising him highly: "In textu quidem sacro ad pristinam sinceritatem restituendo vereor ne minus feliciter versatus sit, siquidem veræ rei criticæ leges nondum sunt stabilitæ, et ipse criticus vacillantis judicii crimine vix aut ne vix absolvendus. Unum pro certo constat, Tischendorffii editiones duas præstantissimas

(A.D. 1849, 1859, Lipsienses) inter se locis non minus MCCXCII discrepare, quorum locorum DXCV cum Elzeviriano textu nunc demum (A.D. 1859) amicè conjurare, aliâ lectione priùs (A.D. 1849) ab auctore prælatâ.” (From the preface of Scrivener’s New Testament, Cambridge, 1860.) [This is a valuable and convenient edition of Stephens’s text, giving the various readings of Beza, Elzevir, Lachmann, Tischendorf, and Tregelles.] —*Preface to Wordsworth’s Greek Test.*

21.—*Has anything been issued as a guide in the use of MSS. of the New Testament?*

Yes. Griesbach and others have put forth certain “Canons of Criticism” for this purpose, but though they contain true principles, it requires the greatest care to apply them correctly.

22.—*Are there not some canons of very early date?*

The canons of Eusebius are of very early date, being compiled by that celebrated ecclesiastical historian, who was also Bishop of Cæsarea and flourished in the beginning of the fourth century. He formed ten canons to point out the parallel passages in the Evangelists respectively, and adapted them to the portions or divisions already made in the “Harmony of the Gospels” by Ammonius, and hence they are sometimes named the Ammonian Sections.

23.—*Has there not been an earlier council quoted for the settlement of the New Testament Canon than that of Carthage, 397 A.D.?*

Yes; namely, that of Laodicea, about the middle of the fourth century, quoted by Beveridge (“On the Articles,” p. 212), the 60th canon of which (in some MSS. part of the 59th) mentions by name the books of the New Testament, but Westcott (“Canon of New Testament”)

investigates the claim of this catalogue to authenticity, and with such fulness and clearness, that it is not difficult to acquiesce in his conclusion, that "the catalogue is not an authentic part of the text of the Laodicean canons," though probably "an early addition to it, external evidence being decidedly against its authenticity."

24.—*What are τίτλοι and κεφαλαία ?*

The New Testament was anciently divided into two kinds of chapters, some longer and others shorter: the former were called τίτλοι, in Latin *breves*; the table of contents of each *brevis*, which was prefixed to the copies of the New Testament, being called *breviarium*. The shorter chapters were called κεφαλαία, *capitula*, and the list of them, *capitulatio*.—*Horne's Introduction*.

25.—*Was it not for one of these modes of division that Ammonius became celebrated ?*

Yes. It was for dividing into κεφαλαία that Ammonius is so well known, and which was done by this learned Christian of Alexandria in the third century. Tatian, a scholar of Justin Martyr, had previously made a harmony of the Gospels which he named, *Diatessaron*, a name, by the way, which proves that *four* Gospels, and *four* only, were received at that time by the Church.—(*Wordsworth*, Pref.) Westcott ("On the Canon," c. iv.) quotes Eusebius, Epiphanius, and Theodoret at length, where they refer to Tatian's "Diatessaron." Theodoret "(who had certainly examined it) speaks of omissions which were, in part at least, natural in a harmony, but notices no such apocryphal additions as would have found place in any Gospel not derived from canonical sources." He adds, that the later history of the "Diatessaron" is involved in confusion, and that another Diatessaron was composed by Ammonius not long afterwards, and that in process of time the two were confused.

26.—*What is the Septuagint, and is it important in the criticism of the New Testament?*

It is difficult to arrive at a true history of the Septuagint, from the number of conflicting statements respecting it. It is impossible in a small space to give even briefly the different accounts concerning this remarkable version. Suffice it to say, that it is a *Greek* translation of the Hebrew Scriptures, made by *seventy* learned Jews at the instance of Ptolemy Philadelphus, about B.C. 285. It is considered a most valuable version, and though it was originally made for the use of the Egyptian Jews, it gradually acquired the highest authority among the Jews of Palestine. This authority it retained even with the rulers of the Jewish synagogue to the commencement of the first century after Christ, at which time the Jews, finding it impossible to refute the arguments drawn from it by the Christians, began to deny its agreement with the Hebrew text, thus condemning their own Scriptures rather than accept Christianity.* The importance of the Septuagint in New Testament criticism may be gathered from the following remarks of Professor Blunt†: “The Septuagint is the true key to the Greek of the New Testament and is the storehouse to which divines who would deserve the name must resort for the implements of their profession. The language of the New Testament is, in fact, the language of the Septuagint. It is a peculiar language, Greek cast in a Hebrew mould. The Septuagint constitutes the viaduct between the Old Testament and the New; and numberless peculiar *forms* of expression in the New Testament are to be solved by the Septua-

* See a valuable chapter (vii.) on this point in Professor Blunt's “History of the First Three Centuries.”

† “Duties of the Parish Priest,” Lecture ii.

gint." To regulate, however, our use of the Septuagint in this respect, it will be well to bear in mind the remark of Winer, that "great as the resemblance is between the New Testament diction and that of the Septuagint, considerable dissimilarity is apparent, the style of the latter being, as a direct and partly literal translation of the Hebrew text, more Hebraistic than the former."—*Gram. of New Test. Dict.* p. 43. The same author has also the following valuable remarks on the Hebraic character of the New Testament Greek, and the influence that the Septuagint had in forming this character. "The Greek of the New Testament derives its cast from the Hebrew. Many words of the New Testament are actually Hebrew in Greek characters. Many more are Greek words used in a sense which was unknown to the pure Greeks, and would be wholly misinterpreted if construed according to classical precedent; though, it may be, not so *exclusively* used in that sense as never to be employed differently. In a vast many more instances the Greek paragraph is merely a Hebrew idiom rendered according to the letter, the whole not vernacular Greek, but Hebrew in disguise. In other cases the *grammatical* construction is quite alien from the Greek, and only to be correctly appreciated by a reference to Hebrew philology. Of course it was natural that Hebrews who spoke Greek should speak Hebrew-Greek, which would in itself account for the strong infusion of Hebrew into the Greek of the New Testament; but in addition to this we must remember that the Septuagint translation was the book which furnished the dialect of theology when Greek was the vehicle of theology; the Septuagint, inveterately impregnated with Hebrew; and accordingly, besides that it is directly quoted more than two hundred times by Christ and His Apostles, there is

scarcely a verse, from the beginning of St. Matthew to the end of Revelation, which does not admit, in its turn of expression, more or less illustration from the Septuagint; and occasionally illustrations of the most momentous value, bearing perhaps on the most vital doctrines of the Gospel.”—*Blunt's University Sermons*, 1849, pp. 67, 68.

27.—*But with respect to the Septuagint itself, is there not a remarkable instance where the Greek rendering of the original Hebrew has occasioned a loss to theology?*

There is the well-known instance, repeated by the English version, of the translation of Jehovah by *Kúpios* in the Greek, and “Lord” in the English, on which Coleridge says: “It is very extraordinary that in our translation of the Psalms, which professes to be from the Hebrew, the name Jehovah—‘O *ΩN—The Being, or God—should be omitted, and instead of it, the *Kúpios*, or Lord, of the Septuagint be adopted. The Alexandrian Jews had a superstitious dread of writing the name of God, and put *Kúpios*, not as a translation, but as a mere mark or sign, every one readily understanding for what it really stood. We, who have no such superstition, ought surely to restore the Jehovah, and thereby bring out in the true force the overwhelming testimony of the Psalms to the divinity of Christ, the Jehovah or manifested God.”—*Table Talk*, p. 277.

28.—*Have you anything further to remark respecting the style, generally, of the Greek Testament?*

Simply that the different writers of the New Testament vary, of course, in their style, according to the circumstances of birth, education and design peculiar to each, but, generally, their Greek is not the Greek of the classical writers and not to be judged by them. As re-

marked above, it is a language of its own. Nevertheless it cannot be considered barbarous, as some have thought it, for, as Dr. Wordsworth well observes, "in precision of expression, in pure and native simplicity, in delicacy of handling, in the grouping of words and phrases, in dignified and majestic sublimity, it has no rival in the world."—*Pref. to Greek New Test.*

29.—*Give some distinguishing characteristics in style.*

Michaelis observes that the New Testament was written in a language at that time customary among the Jews which may be named Hebraic Greek. The Gospels of St. Matthew and St. Mark have strong marks of this Hebraic style. The Epistles of St. James and St. Jude are also full of Hebraisms. St. John, both in his Gospels and Epistles, has numerous Hebraisms, while the style of St. Luke, both in his Gospel and the Acts of the Apostles, is far more pure and classical, though he is not without them. The style, again, of St. Paul differs from all the rest, not because the cast of his Greek did not come out of a Hebrew mould, for it did, but because, upon the whole, the form of Grecian composition is visible in his writings. He (says Michaelis) was as perfectly acquainted with the Greek manner of expression as with the Hebrew, and he introduced them alternately, as either the one or the other suggested itself at first, or was the best approved.

30.—*Nevertheless, has there not been a too great readiness in the application of the term Hebraism to phrases and words in the Greek Testament?*

According to Winer, it appears that this has been the case, for collectors of Hebraisms (says he) "included in their list many expressions of ordinary occurrence in Greek prose, or in accordance with the idiom of many

different languages, and, in general, were guided by no distinct notion of what the word Hebraism really means." He also adds in a note a good definition of a Hebraism by Blessig. "Hebraismus est solius hebræi sermonis propria loquendi ratio, cujusmodi in græcam vel aliam linguam sine barbarismi suspitione transferre non licet."—*Gram. of New Test. Dict.* p. 44.

31.—*Does not Winer refer to another element acting upon the Greek through the Hebrew?*

Yes. He calls it the Aramæan element, and observes that too little attention is paid to it in New Testament diction. His remarks are these: "In the time of Christ, as all know, the popular speech of the Jews in Palestine was not pure Hebrew, but Syro-Chaldaic. Accordingly, imitations and literal translations of numerous ordinary expressions of that language must have been introduced into Jewish-Greek. . . . Many 'Hebraisms' it is more proper to regard as Aramaisms. They are more common, and more distinctly established in Aramæan, and occur almost exclusively in those later Hebrew writings the style of which approaches the nearest to that idiom." (The whole chapter, however, on the Hebrew-Aramaic tincture of New Testament diction is very valuable, and should be well studied.)—*Winer's Gram. of New Test. Diction*, by Ed. Masson: sixth edition; Edinburgh, 1859.

32.—*How does Winer divide the Hebraisms of the New Testament?*

Into *perfect* and *imperfect*, thus defining his terms. By *perfect* Hebraisms he means those acceptations of words, and those expressions and constructions, which, strictly peculiar to the Hebrew-Aramæan language, were thence directly copied into Hellenistic, that is, the idiom of the New Testament. By *imperfect*, such as,

though used by Greek prose authors, are in all probability traceable to Hebraistic (Aramæan) influence; first, because the New Testament writers were more familiar with Aramæan than Greek, and secondly, because the phraseology in question was of more frequent occurrence in the former idiom than the latter, and he makes, further, a distinction between the Hebraisms that are expressional, and those that are simply grammatical. Of those that are phraseological the following are examples: ἀφιέναι ὀφειλήματα, πρόσσωπον λαμβάνειν, λογίζεσθαι εἰς δικαιοσύνην, γεύεσθαι θανάτου, υἱὸς θανάτου, σκανδαλίζειν and σκανδαλίζεσθαι, σπαραγχνίζομαι, etc., etc. Of the grammatical are the following: ἀποκρύπτειν τι ἀπὸ τινος, ἐσθίειν ἀπὸ τῶν ψυχίων, ἀθῶος ἀπὸ τοῦ αἵματος, κοινωνὸς ἔν τινι, ἀρέσκειν and προσκυνεῖν ἐνώπιόν τινος, εὐδοκεῖν and θέλειν ἔν τινι: all instances of the use of prepositions where the Greeks employ cases alone. Also, verbal translations of Hebrew constructions obviously at variance with Greek propriety; as, ὁμολογεῖν ἔν τινι, βλέπειν ἀπὸ, sibi cavere a, προσέθετο πέμψαι, εἰ δοθήσεται, as a form of negatory oath. Also, the reduplication of a word to denote distribution; as, δύο δύο, bini, instead of ἀνὰ δύο; the use of the infinitive absolute, the use of the genitive of an abstract noun for the kindred adjective, and the very frequent use of the infinitive with a preposition and a subject in the accusative in narration.—*Gram. of New Test. Dict.* Part I. sect. iii. and iv.

33.—*There being so many MSS., is there not a great number of various readings?*

The number of various readings is indeed very great. It has been computed to reach the sum of 30,000.

34.—*That being the case, may we not doubt whether we have the genuine text at all?*

No. Any doubts or fears on that score are groundless, for, as Bentley, who mentions the number above of the various readings, says: "When the copies of any author are numerous, though the various readings always increase in proportion, there the text, by an accurate collation of them, made by skilful and judicious hands, is ever the more correct and comes nearer to the true words of the author. In the MSS. of the New Testament the variations have been noted with a religious, not to say superstitious, exactness. The text is not made more precarious on account of the numerous variations, but more certain and authentic." *

35.—*Does Bentley show, on the other hand, that a paucity of MSS. and Versions is a source of corruptness and error in the text of an author?*

Yes; and cites the case of Velleius Paterculus among the Latins, and that of Hesychius among the Greeks, "whereof one MS. only had the luck to be preserved." He says of them "that the faults are so numerous and the defects so beyond all redress, that notwithstanding the pains of the learnedest and acutest critics for two whole centuries, those books still are, and are like to continue, a mere heap of errors."

36.—*What important fact do we gather from the Various Readings?*

The fact that the various MSS. of the New Testament were written independently of each other, and by persons separated from each other by time and place, proves that other important fact, that there could have been "no collusion, no altering nor interpolating one copy by another, nor all by any of them."

* Bentley, "Discourse on Freethinking," quoted by Wordsworth in preface to Greek Testament.

37.—*How did Various Readings arise?*

From various causes; such as the mistakes of transcribers, owing probably in many instances to the damaged state of the MSS. copied; from critical conjecture in some of the first editors; and even, it is said, from wilful corruptions to serve the purposes of a party.

38.—*Do they seriously affect the doctrines of Scripture?*

The readings that affect doctrine are very few, and are reconciled by the application of sound rules of criticism. Dr. Wordsworth says: "The verbal discrepancies of the MSS. of the New Testament are so slight and trivial as scarcely to be of any account." And in cases where the sense is altered there is no article of the faith concerned. Bentley says: "The real text of the sacred writers is competently exact, even in the worst MS. now extant; nor is one article of faith, or moral precept, either perverted or lost in them; chuse as awkwardly as you can, chuse the worst by design out of the whole lump of readings."*

39.—*Give instances of the causes of Various Readings.*

One cause of a various reading is called *ὁμοιοτέλευτον*, i.e. when a word after a short interval occurs a second time in a passage. Here the transcriber, having written the word, is apt, on looking again on the book, to catch the word in its second position at the end of the passage, and to omit the words between. An instance of this occurs in St. Matthew xi. 18, 19: *μήτε πίνων . . . καὶ πίνων*. One MS. (No. 59, Wetstein) omits all the words between the first and second *πίνων*. Another cause

* Bentley, as quoted by Dr. Wordsworth in preface to Greek Test.

arises from the fact of the prevalence in Egypt, whence we derive the Alexandrine MS., of the identical pronunciation of η and ι , and the confusion consequently of $\epsilon\iota$, η , ι , $\alpha\iota$, ϵ , &c., with each other. $\chi\rho\iota\sigma\tau\acute{o}s$ and $\chi\rho\eta\sigma\tau\acute{o}s$ have been thus confounded.—*Elsley*.

40.—*Mention another principal cause of variation.*

This is found in the circumstance that most of the ancient MSS. were written in uncial or capital letters, without any space between words and sentences. It was natural, therefore, that there should be frequent omissions and repetitions of syllables on the part of transcribers. For instance, St. John, v. 22: $\acute{o}\ \pi\alpha\tau\eta\rho\ \kappa\rho\acute{\iota}\nu\epsilon\iota\ \acute{o}\upsilon\delta\acute{\epsilon}\nu\alpha\ \acute{\alpha}\lambda\lambda\acute{\alpha}$. This text is quoted by Cyprian as $\acute{o}\upsilon\delta\acute{\epsilon}\nu\ \acute{\alpha}\lambda\lambda\acute{\alpha}$, giving a different sense. That this would occur will be easily understood when the original writing stood thus: OTΔENAAΛΛΑ. An instance of repetition is found in the following. The common text of Luke vii. 21 is $\acute{\epsilon}\chi\alpha\rho\acute{\iota}\sigma\alpha\tau\omicron\ \tau\acute{o}\ \beta\lambda\acute{\epsilon}\pi\epsilon\iota\nu$, yet twenty-two MSS. in Wetstein have $\acute{\epsilon}\chi\alpha\rho\acute{\iota}\sigma\alpha\tau\omicron\ \beta\lambda\acute{\epsilon}\pi\epsilon\iota\nu$. In the ancient uncial characters these two readings were EXAPIΣATOTOBΛEΠEIN and EXAPIΣATOBΛEΠEIN, and how easily these might be mistaken may be here seen.—*Elsley, Introd. to Notes on the Gospels*. Astle says that the Greek A's, D's, and L's in the uncial character so very nearly resemble each other that many mistakes occurred in transcribing them from the MS.*

* A very rare and valuable work on ancient writing, with beautifully executed facsimiles from many MSS., Greek as well as others.

INTRODUCTORY CHAPTER

TO

ST. MATTHEW.

1.—*Who was St. Matthew?*

He was a Jew, the son of Alphæus, and by occupation *τελώνης*, i.e. publican or tax-gatherer, under the Roman Government. His name before he became a disciple of Christ was "Levi." "It was probably at or near Capernaum where he collected port-duties and customs from those who traversed the lake."—*Wordsworth*.

2.—*What are the evidences that the Gospel that goes by his name was written by him?*

Twofold; internal and external. From what we know of St. Matthew, as related by himself, compared with that which we gather concerning him from the other Evangelists, with the evident design and structure of the Gospel itself, we find the external evidence of Christian antiquity to be fully supported in ascribing this Gospel to "Matthew the publican."

3.—*Mention some of the earliest writers who identify this Gospel with St. Matthew.*

Irenæus; who, however, supports the Hebrew original. His words are, *Hæres. iii. 1*: ὁ μὲν Ματθαῖος ἐν τοῖς Ἑβραίοις τῇ ἰδίᾳ διαλέκτῳ αὐτῶν καὶ γραφὴν ἐξήνεγκεν εὐαγγελίου. Origen; who says: "The first of the four

Gospels was that written by him who was formerly a publican and afterwards an apostle, Matthew." And St. Jerome says: "The first Gospel is that of Matthew, the publican, called Levi." Papias also, a disciple of St. John and a companion of Polycarp, and many others, affirm the same.

4.—*Was St. Matthew's Gospel originally written in Greek?*

On this point there are two opinions. Some believe that St. Matthew wrote his Gospel originally in Hebrew or Syro-Chaldee, and that the Greek is a version of the Hebrew; others, on the contrary, hold that the Greek was the original language of the Gospel. Papias (as quoted in Eusebius), Irenæus, Origen, Eusebius, and Jerome held to the Hebrew original; Cave and Michaelis among moderns agreeing with them. Of Papias it is necessary to add thus much, because his name stands first in the age of Greek Apologists. He was a friend of Polycarp, and was Bishop of Hierapolis in Phrygia, in the early part of the second century. He suffered martyrdom at Pergamus in the time of Aurelius (A.D. 164). He wrote a work entitled *Λογίων κυριακῶν ἐξήγησις* (*An Exposition of the Oracles of the Lord*), embodying the evangelic traditions still current in the Church; and, from what he says of the work himself, implies that these were already recognised records of the teaching of Christ, which he sought to expound; and he tells us that the Gospels of St. Matthew and St. Mark were current in his time, and of the *former* he says: *Ματθαῖος μὲν οὖν Ἑβραϊδὶ διαλέκτῳ τὰ λόγια συνεγράψατο*. To the words *τὰ λόγια, τὰ κυριακὰ λόγια*, Westcott in a note says, we must give their necessary notion of scriptural authority. Cf. Acts vii. 38; Rom. iii. 2; Heb. v. 12; 1 Pet. iv. 11; Polyc. ad Phil.

c. vii.; Clem. ad Cor. i. 19, 53.—*Westcott, On the Canon*, pp. 79, 80.) On the other hand, from internal evidence of its originality, as we have it in the fact of St. Matthew interpreting Hebrew names, and in quotations from the Septuagint, Greek, it has been thought, was the language in which it was first written. Perhaps the most satisfactory conclusion is, that St. Matthew wrote his Gospel both in Hebrew and Greek; in Hebrew for the use of his Jewish coreligionists, in Greek for the benefit of those, Jews or others, who spoke and understood that language.

5.—*The fact of a Hebrew original being established, how would you account for its loss, and the fact of the various Versions being made from the Greek?*

In this manner. The Hebrew language was not familiar to the ancient Christian writers, whose knowledge of the Old Testament, indeed, was chiefly derived from the Septuagint, consequently a Hebrew original would be less taken care of while they had a Greek original of equal authority to apply to. Moreover, it is said by some early Christian writers, that the Hebrew original suffered damage at the hands of certain heretics by their interpolations and mutilations,—a fact which, by rendering it a suspicious authority, would disincline any to appeal to it. Its general disuse would then follow, and precede its loss. The versions therefore would be made from the Greek, as they are, an instance of which may be found in that very valuable Syriac version called the “Peschito” or “faithful.”

6.—*Can you furnish a parallel to a similar loss and substitution in profane History?*

Yes; and by a singular coincidence, in the Hebrew historian Josephus. Josephus wrote *two* versions of

his "History of the Jewish Wars;" one in Hebrew for the benefit of his own nation, and one in Greek. The Hebrew version is lost, the Greek remains. There are, moreover, no notices of the Hebrew version extant, but the early Christian writers often quote from the Greek translation.

7.—*For whose benefit did St. Matthew specially write his Gospel?*

From internal evidence and from the express statements of very early writers, it is evident that the Jews were at any rate *first* in St. Matthew's mind when he wrote his Gospel; and this helps the supposition of its being *originally* written in Hebrew, for there is an *à priori* probability that in writing for their benefit he would use in the *first* instance the language most familiar to them, viz., the Syro-Chaldee or vernacular of Palestine.

8.—*Give instances of this "internal evidence."*

First, the genealogy of Christ would be necessary to prove to the Jews that He was descended from Abraham and from David; and then he records the fact that Christ was born at Bethlehem, the city of David, according to ancient Jewish prophecy. And furthermore, that He was born of a virgin, again verifying Jewish prophecy; and in all these cases he quotes the prophecy in question. Again; our Lord's journey into Egypt, the murder of the innocents, his subsequent abode at Nazareth, the preaching of John the Baptist preparing the way of Christ in the wilderness, all these things were spoken of in those books which were familiar to the Jews, and these books are referred to by St. Matthew when recording their fulfilment. There are also many other prophecies pointed out by St. Matthew

as being fulfilled in the Messiah's Person and Office, His works and sufferings, some of these being mentioned by this Evangelist alone.

9. — *Give some statements from early Christian writers to the same effect.*

Irenæus says: "The Gospel of St. Matthew was written for the Jews, who specially desired that it should be shown that the Christ was of the seed of David; and St. Matthew endeavours to satisfy this desire, and therefore commences his Gospel with the genealogy of Christ." Origen says: "St. Matthew wrote for the Hebrews, who expected the Messiah from the seed of Abraham and David."

10.—*Where would you place St. Matthew's Gospel, with respect to the other Gospels, in order of time?*

In the first place; as we should expect *à priori*, considering how that our Lord said, "He was not sent but unto the lost sheep of the house of Israel;" and that therefore his disciple was most likely to turn to *them* first, even as St. Paul did in later days. But the testimony of the Early Fathers is clear on this point.

11.—*Quote any.*

The quotation from Origen given above, establishing the authorship, is available also in the matter of priority. "The *first* of the four Gospels was written by him who was formerly a publican and afterwards an apostle, Matthew." Similarly that from St. Jerome: "The *first* Gospel is that of Matthew the publican, called Levi." Clement of Alexandria also adds his testimony, but in fact the consent of the Fathers is unanimous on this point; and though the most ancient MSS. vary in the order in which the Gospels are placed, yet St. Matthew is always found first.

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12.—*At what time was St. Matthew's Gospel written?*

Differences of opinion exist as to this. There is a valuable note in Dr. Bloomfield's Greek Testament on this point, resulting in the expression of his opinion that the date of the publication of the Greek Gospel of St. Matthew was about the year A.D. 64. Mill says A.D. 60, Lardner A.D. 64, and Michaelis A.D. 61.

13.—*What is there to be said of its style and character?*

"Hebraistic or Hellenistic Greek," says Alford, "resulted from the dispersion of the Greek language by the conquests of Alexander, and more especially from the intercourse of Jews with Greeks in the city of Alexandria;" and "St. Matthew presents the most complete example of the Hebraistic diction and construction, with the exception perhaps of the first chapter of St. Luke." St. Matthew is pre-eminently distinguished by recording the *things done* and the *sayings* of our Lord rather than by adhering to the precise order of events. St. Matthew unfolds the idea of the Messiah as lawgiver, prophet, and king, first "recording with solemn majesty that glorious discourse, viz. the Sermon on the Mount, which unfolds the true character of Christianity as the consummation of the Jewish theocracy."—*Westcott's Elements of the Gospel Harmony*. (Which see for the expansion of the three offices in teaching and miracles.)

14.—*What do you mean by the "Synoptic Evangelists," and is St. Matthew one of them?*

The Synoptic Evangelists are those "who give a *general view* of our Lord's ministry without a special distinction of years," and are held to be *Matthew, Mark, and Luke*. "The Synoptists," says Westcott, "founded

their Gospels on a common basis as seeking a common end; while, on the contrary, the different purpose of St. John required the introduction of a new apostolic history, widely separated from the first." — *Elements of Gospel Har.* chap. ii.

CHAPTER I.

1. — *What is the meaning of the title of this Gospel?*

Εὐαγγέλιον in the classical writers signifies the reward, or thanksgiving for the bringing of good news, and in this sense is found in Hom. Od. ζ, 152, 166, and Aristoph. Eq. 658; but in the Septuagint and New Testament for "good news" itself. "Κατά is used to indicate an author; τὸ κατὰ Ματθαῖον εὐαγγέλιον, the history of the Gospel according to Matthew's account of it." — *Winer, Gram. of New Test. Dict.* The Saxon word gospel is an exact translation of εὐαγγέλιον.

2. — *What do you understand by βίβλος γενέσεως?*

The title of the genealogical roll of Jesus Christ. The absence of the article is accounted for by the term being a "formula solennis." — *Wordsworth.* Olshausen extends this interpretation, and says that "the signification *family records* (comp. Gen. xxxvii. 2, αὐται αἱ γενέσεις Ἰακώβ, where no genealogical tables whatever are mentioned) may here be applied, and permits the reference of this expression to the history of the infancy of Jesus contained in the first two chapters. This supposition would agree very well with the opinion that isolated compositions are found in the first chapters of St. Matthew, and, indeed, of St. Luke also, which

having proceeded from the family of Mary, had fallen at a subsequent period into the hands of the Evangelists."—*Comm. on the Gospels*, vol. i. p. 39.

3.—*Give the derivations of Ἰησοῦς and Χριστός.*

Ἰησοῦς is the Greek form of the Hebrew (yehoshua) "Saviour," and Χριστός is the Greek form of the Hebrew word (mashiah) Messiah, "Anointed." Theophylact says: "λέγεται ὁ κύριος χριστὸς καὶ ὡς βασιλεὺς, ἐβασίλευτε γὰρ κατὰ τῆς ἁμαρτίας· καὶ ὡς ἱερεὺς, προσήγαγε γὰρ ἑαυτὸν θῦμα ὑπὲρ ἡμῶν· ἐχρίσθη δὲ καὶ αὐτὸς κυρίως τῷ ἀληθινῷ ἐλαίῳ, τῷ ἁγίῳ πνεύματι."

4.—*Why was it necessary to prove Christ to be υἱοῦ Δαυὶδ υἱοῦ Ἀβραάμ?*

Because the Jews would not have accepted our Lord unless He could be shown to be a "son of Abraham" according to Jewish prophecy, and descended from King David; and this genealogy given by St. Matthew shows that this Gospel was written for Jews. Οὐδὲν γὰρ οὕτως ἀνέπαυε τοὺς ἐξ Ἰουδαίων πεπιστευκότας, ὥς τὸ μαθεῖν, ὅτι ἐκ σπέρματος Ἀβραάμ καὶ Δαυὶδ ἦν ὁ χριστός. —*Euthymius (Alford)*.

5.—*From what considerations does it appear that the difficulties to us in this genealogy were not difficulties to the Jews?*

That in St. Matthew's age there were public tables of Jewish genealogies, in which, in all probability, this very pedigree was to be found, and that it was highly improbable that St. Matthew would have commenced his Gospel intended for Jews with a document which could be set aside at once by these very Jews, as not being genuine; and it is to be observed furthermore, that our Lord was addressed as the Son of David on many occasions, and that the Jews never denied his

right to this title, and they knew who were his (reputed) father and mother and his other relations.

6.—*Through whom is this genealogy traced?*

Through Joseph, the *legal* father of Jesus, in accordance with the practice of the Jews to reckon legal descent in the male line.

7.—*What is the principle on which it is constructed?*

On that of royal succession, not that of direct personal descent by natural generation.

8.—*If that be the case, ἐγέννησε must have a wider signification than would appear at first sight?*

Dr. Wordsworth proves that it has, and with respect to this usage has the following valuable note: “*Εγέννησε*, like its equivalent Hebrew (*yaladh*), is not limited to *natural procreation*, but has a far wider signification, and so *ἐγέννησε* in the LXX., and describes not only natural generation, but adoption and other succession. (Cf. Hammond). Hence in this list we find, v. 11, Josiah, *ἐγέννησε* Jechoniah, and v. 12, Jechoniah *ἐγέννησε* Salathiel. This has been clearly shown by many, *e.g.* Dr. W. H. Mill, p. 173, and by Lord Arthur Hervey in his volume on the Genealogies, pp. 51–56.”

9.—*In particular; was Ozias the son of Joram?*

No. He was his grandson's grandson; the names of *three* kings are therefore here left out, namely, Ahaziah, Joash, and Amaziah. He was in the *line* of Joram, and so was the son of Joram in the sense sonship often occupies as *descended from*.

10.—*Who was the Jechonias in the 11th verse?*

He was the Jehoiakim of the Old Testament.

11.—*Was the Jechonias mentioned in the 12th verse the same person as the one in the 11th?*

No. The former (in the 11th) was the father of this Jechonias in the 12th verse, who was called in the Old Testament Jehoiachin, or Jeconiah, or Coniah. The curse of dying childless had been solemnly pronounced upon Coniah, the son of Jehoiakim, by the mouth of the prophet Jeremiah, xxii. 24—30. Salathiel here mentioned might have been his adopted son.

12.—*In what sense is Salathiel said to have begotten Zorobabel?*

From 1 Chron. iii. 17—24, it would appear that in strictness Zorobabel was the son of Pedaiiah, Salathiel's brother. *Naturally*, therefore, Salathiel was his uncle, and only *legally* his parent. "*Certissimum arbitror à Matthæo spectari Juris successionem.*"—*Grotius, in Luc. iii. 23.*

13.—*Was Abiud descended immediately from Zorobabel?*

No; only remotely; but he might be called "son" of Zorobabel in the same sense that Joseph is called the "son of David" in verse 20.

14.—*Since our Lord was born of the Virgin Mary, why was not her genealogy given rather than Joseph's?*

In the eyes of a Jew, Joseph's descent from David was quite enough to establish our Lord's legal descent likewise from the same king, notwithstanding his miraculous birth, because when Joseph married the Blessed Virgin her son was accounted to be strictly Joseph's son, and to be descended from the same line of ancestors as Joseph himself.

15.—*But is it not probable that the Virgin Mary was herself of the same family as Joseph, and consequently of the seed of David?*

From the language of Scripture this is likely, seeing that she came to Bethlehem "to be taxed" as well as her husband; therefore she was "of the house and lineage of David" as well as he. The angel promised that the holy child which should be born of *her* should occupy the throne of his *father* David, and it would seem that she must have been therefore of David's line. And Zacharias, who knew the mystery of our Saviour's birth, blessed God for having "raised up an horn of salvation in the house of his servant David."—*Plain Commentary*, vol. i. See Dr. Mills' "Essay on the Genealogies."

16.—*Is any stress to be laid on the absence of the article in the expression ἐκ πνεύματος ἁγίου, verse 18?*

None whatever; for, as Bishop Middleton observes *in loc.*, the absence of the article after a preposition does not affect the definiteness of the sense. Similarly Alford, who adds that even independently of this usage, when a word or expression came to bear a technical conventional meaning, it was also common to use it without the article, as if it were a proper name, *e. g.* θεός, νόμος, υἱὸς θεοῦ, &c.; and Winer includes πνεῦμα ἅγιον in his list of anarthrous concretes.

17.—*Trace the different meanings of πνεῦμα and πνεῦμα ἅγιον in the New Testament.*

The primitive signification of πνεῦμα is *breath* or *wind*; and in the sense of *breath* it takes or rejects the article as the circumstances may require. Thus Matt. xxvii. 50, ἀφῆκε τὸ πνεῦμα, but Rev. xiii. 15, δοῦναι πνεῦμα. In the meaning of *wind*, John iii. 8, τὸ πνεῦμα πνεῖ ὅπου θέλει; and here the article is requisite, as referring to that creation;—2ndly, πνεῦμα signifies the intellectual or spiritual part of man, as opposed to his carnal part, σὰρξ;—3rdly, to represent immaterial agents, whom

we denominate "spirits." Luke xxiv. 39, John iv. 24, Acts xxiii. 19, and the πνεύματα of the demoniacs;—4thly, κατ' ἐξοχήν for the third person of the Holy Trinity; and it may be noticed that in the passages which from their ascribing *personal acts* to the πνεῦ. ἁγίου are usually adduced to prove the personality of the Blessed Spirit, the words πνεῦμα and ἁγίου invariably have the article. Mark i. 10; Luke iii. 22; John i. 32; Acts i. 16, and xx. 28; Ephes. iv. 30; Mark xiii. 11; Acts x. 19, xxviii. 25; 1 Tim. iv. 1; Heb. iii. 7. In Matt. xxviii. 19, where the Holy Spirit is associated with the Father and the Son, the reading is τοῦ ἁγ. πν.;—5thly, when the *influence* or *operation* of the Holy Spirit is mentioned;—6thly, for the *effects* of the *influence* of the Holy Spirit, as in *faith, virtue, religion, &c.*—*Bishop Middleton on the Greek Article*, pp. 125, 126.

18.—*What is there remarkable about the usage of εὐρέθη in verse 18?*

According to Winer, "Εὐρίσκεισθαι (like καλεῖσθαι) is often supposed to be used for εἶναι. But these two verbs are always distinguished in sense by this, that the latter denotes the quality of a thing in itself, while the former denotes the same quality as found, recognised, in the subject,—*it proved, it turned out, it was ascertained, that she was with child.*" See also Luke xvii. 18; Acts viii. 40; Rom. vii. 10; Gal. ii. 17; 1 Pet. ii. 22, and other places. Olshausen also: "εὐρίσκεισθαι is not used merely instead of εἶναι: on the contrary, it signifies detection or recognition."

19.—*Is παραδειγματίζω used in the Septuagint with respect to publicity, and what is it opposed to here?*

. In the LXX., Numbers xxv. 4, we have παραδειγματίσας αὐτοὺς τῷ κυρίῳ κατέναντι τοῦ ἡλίου. The word is

opposed here to *λάβρα ἀπολῦσαι*, i. e. Joseph, though *δικαίος*, i. e. a strict observer of the law, was yet not willing to expose her, but would rather adopt a private, though still lawful course of "putting her away," as laid down in Deut. xxiv. 1. Bengel says, "Nullo judicio publico, vel ne causa quidem in libello repudii commemorata, satis esse solebant duo testes," for *παράδειγματίσαι*.—*Lachmann*. "*Λάβρα*, id est, privatim, sine judicio publico et non redditacausa. Id enim hic valet vox ista, opposita τῷ *παράδειγματίζειν*." — *Grotius*. "*Παράδειγματίζειν* or making a *παράδειγμα* of a person, expresses the idea of *φανερῶσαι*, but with the accessory idea of shame. (Heb. vi. 6.)."—*Olshausen*.

Tischendorf and Tregelles read *δειγματίσαι*, as also Bloomfield, who thinks that the former is a correction for the latter, on the ground of its being the more classical and usual word: *δειγματίζω* being found only in the Greek Fathers, and in Coloss. ii. 15. Wahl says of *δειγματίζω* (*Clavis Nov. Test.*), "vox Græcis incognita," giving the meaning, "ignominia vel contumelia expono." With reference to t is kind of alteration, Winer remarks that learned Greek transcribers or possessors of MSS. often took the liberty of making such corrections as might bring the diction nearer to Grecian elegance.—*Note, New Test. Diction*, p. 41.

20.—*What does ἀπολῦσαι mean here?*

Not the act of *divorcing*, but putting away so as not taking notice of the betrothing, which being ordinarily performed at home, might be kept from public knowledge, that she might escape the punishment under the circumstances mentioned in Deut. xxii. 21.—*Hammond*.

21.—*What is the difference between θέλω and βούλωμαι (v. 19)?*

Θέλω expresses the mere wish, βούλομαι the wish ripened into intention: "was minded," according to our version, is an adequate translation.—*Alford; Buttmann's Lexilogus.*

22.—*What is intended by the employment of ἰδοῦ?*

The introduction of a new event or change of scene. The usage is frequent in St. Matthew and St. Luke, but not so much so in St. Mark.—*Alford.*

23.—*Explain ἵνα πληρωθῇ τὸ ῥηθέν in verse 22.*

The expression in St. Matthew (or ἡ γραφή, ὁ λόγος in St. John) was long rendered by *ita ut*, and there can be no doubt of its having, in the mouth of a Jewish teacher, in reference to an event already taken place, strictly and precisely the sense of *that it might be fulfilled*; only the meaning assuredly would not be that God had caused an event to take place, and compelled persons to act irresistibly in a certain manner, for the purpose of thus fulfilling promises. The expression is very far from implying any sort of fatalism. — *Winer, Gr. Test. Dict.* p. 482.

24.—*Have not some MSS. καλέσεις instead of καλέσουσιν in verse 23?*

The Camb. MS. (Codex Beza) has καλέσεις, agreeing with the Hebrew and Septuagint quotation; but the best copies have the present reading. The verb καλεῖν, or rather καλεῖσθαι, is often used as an equivalent to εἶναι; hence "shall be called" signifies "shall be" God with us. Καλέσουσι is here a personal for an impersonal form. It is by some thought when καλεῖσθαι takes the sense of εἶναι, that it is a Hebraism, but Winer conceives this to be a misapprehension. Καλέομαι for εἰμί is found in Classical Greek. (See *Iliad* ii. 260.) The prophecy is in *Isaiah* vii. 14.

25.—*What is the difference between πρωτότοκος and πρωτοτόκος?*

πρωτότοκος is first-born, and πρωτοτόκος giving birth for the first time (πρώτος and τίκτω). Derivatives which are formed from the perfect middle of verbs have an active or passive signification according as they are accented on the penultimate or antepenultimate. Hence also we have λαιμοτόμος and λαιμότομος ("throat-cutting," and "with the throat cut" respectively), πατροκτόνος and πατρόκτονος ("murdering one's father," and "slain by a father" respectively). When the acute accent is marked on the antepenultimate, giving a passive signification, the word is called a pro-paroxytone. —*Note Trollope's Homer's Il.* 17, 5, and *Liddell and Scott.*

26.—*How comes it that αὐτῶν is in the plural when λαόν is singular?*

This is one of the instances of *constructio ad sensum*, referred to by Winer, when pronouns, referring to a noun singular, are put in the plural, the noun having a collective signification or is an abstract used for a concrete. Other instances are Matt. xiv. 14, ὄχλον . . . ἐπ' αὐτοῖς; Phil. ii. 15, γενεᾶς . . . ἐν οἷς; 3 John 9, ἡ ἐκκλησία . . . αὐτῶν; Eph. v. 12, σκότος (ἐσκοτισμένοι) ὑπ' αὐτῶν. Mark vi. 46; John xv. 6; Luke vi. 17. Also, Soph. Trach. 545; Thuc. 6, 91; 1, 136; Plat. Tim. 24 b, and Phædr. 260 a; Xen. Cyr. 6, 3, 4; Diod. S. 18, 6. It is frequent in the Sept.: Josh. xv. 1; Ex. xxxii. 11, 33; Deut. xxi. 8; 1 Sam. xiv. 34. Compare Judith ii. 3; iv. 8; Sir. xvi. 1; Wisd. v. 3, 7. —*Gram. New Test. Dict.* p. 154.

CHAPTER II.

1.—*Was there another Bethlehem that the Evangelist writes Βηθλεὲμ τῆς Ἰουδαίας?*

Yes; there was a Bethlehem in the tribe of Zabulon, near the Sea of Galilee. The Bethlehem of the text was six Roman miles to the south of Jerusalem, and was known as “the city of David.” Bethlehem is compounded of two Hebrew words, signifying “the house of bread.”

2.—*Which Herod is spoken of in verse 1?*

Herod the Idumæan, commonly called Herod the Great. He was a Proselyte of the Covenant (Elsley), and was thoroughly detested for his cruelties. We read in the third verse that he was troubled (*ἐταράχθη*) when he heard of the birth of “the King of the Jews,” lest he should lose his kingdom by the birth of a right heir, he himself being a foreigner and usurper. This enquiry of the wise men is quite consistent with what we learn of the character of Herod from other sources. Josephus informs us that when he became king, he sent for a certain Essene, Manahem by name, to require of him how long he should reign. He was instigated probably to that course by the fact of a prophecy of that same Manahem, who predicted when Herod was a boy that he should one day become a king. This prying into the future is characteristic of Herod.—See *Blunt's Coin.* p. 336.

3.—*Who were the Μάγοι?*

The Μάγοι were originally Persian astronomers, and are not to be confounded with those Μάγοι who prac-

tised *magical* arts among the Greeks. These men, on the contrary, were held in honour, so much so indeed, that the Jews classed Solomon among them (Josephus apud Els.). They probably at this time came from Arabia (ἀπὸ ἀνατολῶν). Professor Blunt instances our English translation of μάγοι here, and μάγος in Acts xiii. 8, as a *good* example of a distinction made in the English word where none is observed in the Greek, inasmuch as in the first case a good sense is preserved, and in the latter ("sorcerer") a bad sense, appropriate to Elymas, is conveyed.—*Duties of the Parish Priest*, Lect. ii. "This narrative," says Olshausen, "is easily explained the moment we regard the Magi as followers of Zoroaster's System of Light, which, even before the birth of Christ, had spread throughout Asia anterior. The expression, ἀπὸ ἀνατολῶν, must therefore be used in the indefinite and general sense peculiar to it: it refers to everything situated in an easterly direction of Palestine, such as Arabia and Persia, which lies much further off. Hence, the assumption that the Magi were Persians, is tenable, because the system of the Zend contains remarkable germs of truth, as for example, the idea of a Zoziosh, *i. e.* of an expected Redeemer; and then, again, because we may more easily imagine a greater correspondence between Jewish ideas and the natural religion of the Persians than with that of any other nation. Besides, the circumstance of a star having been the guide of the Magi implies an acquaintance with astronomical pursuits, which was not foreign to the Parsees. . . . The perception of these believing or faithful strangers was, no doubt, essentially correct, yet we must consider well to what extent we can ascribe to them exact doctrinal notions. Besides, the ancient Church considered these Magi to have been

the representatives of the Gentile world, which through them did homage to our Lord; this is a wise thought, and full of deep truth!" — *Comment. St. Matt.* vol. i. pp. 60, 61.

4.— *Why should the Μάγοι connect the appearance of the ἀστὴρ with the birth of a king in Judæa?*

There was an expectation prevalent at that time, in the Eastern world, that there would be a remarkable birth of a king, and that that birth would be connected with a remarkable appearance in the heavens,—“his star.” The Μάγοι, as astrologers, would be on the look-out for such an appearance, whether constellation or a single star, or, as it is supposed (see *Alford*), a conjunction of planets, and would come reverently to pay homage to him to whom they were guided by this “manifestation.” The expectation was probably founded on the prophecy of Balaam. (Num. xxiv. 17.) The Jews, we know, gave the name of Barchocab, or “Son of a Star,” to one of their false Messiahs.—*Euseb.* iv. 6; *Wordsworth*.

5.— *With regard to the particle γάρ, what use does it serve here (v. 2)?*

To introduce an explanatory cause. With respect to this usage (Winer quoting Klotz), the following should be observed: “Nihil supplendum est ante enuntiationem eam, quæ infertur per partic. γάρ, sed ut omnis constet ratio, postea demum aliquid tacita cognitione adsumendum erit, sed nihil tamen alieni, verum id ipsum, quod ea sententia quæ præcedit γάρ particulæ enuntiavit (as we have seen his star, He must have been born somewhere).”—*Gram. of New Test.* p. 466.

6.— *What tense is γεννᾶται in verse 4?*

Some call it an Attic contracted future; but Winer

decides for the present tense: "Where is Christ's birth-place?" Similarly, Olshausen; Comment. vol. i. p. 64.

7.—*Who were the ἡγεμόσι* (v. 6)?

They were the chiefs of those "thousands" into which the Jews were divided; (Cf. Judg. vi. 15; Exod. xviii. 21; Numb. i. 16). *Χίλια* being the word in the passage quoted, or rather paraphrased from Micah v. 2, and by synecdoche the *heads* of the families are taken for those over whom they preside.

8.—*Does the word "govern" fully represent ποιμανεῖ* (v. 6)?

Hardly; for though kings in Homer are styled *ποιμένες λαῶν*, yet there is more of *protection* in the word than we obtain from our word "govern," more of general shepherding and care. Compare David's expression: *Κύριος ποιμαίνει με*, Ps. xxiii. 1, and our Lord's own adoption of the title: *Ἐγὼ εἰμὶ ὁ ποιμὴν ὁ καλός*, John x. 11.—*Trench on Greek Synonyms*. "The addition *ποιμανεῖ τὸν λαόν μου*, which is not found in the Hebrew text, is perhaps taken from 2 Sam. v. 2, and inserted in this prophetic passage. The ideas of ruling and watching are nearly related, and frequently confounded; yet the term *ποιμαίνειν*, expresses more distinctly the ideal character of the real governor who has at heart the welfare of his subjects, than *βασιλεύειν*."—*Olshausen*, p. 65.

9.—*The Scripture narrative is silent upon the grounds of Joseph's fear of Archelaus* (v. 22); *can we account for it from any other writing?*

Yes. Josephus helps us to find a reason in the fact he records of the cruelty of Archelaus very soon after his coming to the throne. At the very first passover after Herod's death, even before Archelaus had yet had

time to set out for Rome, to obtain the ratification of his authority from the emperor, he in the following manner, related by Josephus (*Antiq.* xvii. 9, § 3), silenced some murmurs that arose at a recent act of cruelty which Herod committed just before his death. "He sent out all the troops against them, and ordered the horsemen to prevent those who had their tents outside the Temple from rendering assistance to those who were within it, and to put to death such as might escape from the fort. The cavalry slew nearly 3000 men, the rest betook themselves for safety to the neighbouring mountains. Then Archelaus commanded proclamation to be made, that they should all retire to their own homes. So they went away, and left the festival out of fear, lest somewhat worse should ensue." Of this transaction it is highly probable Joseph had heard, and this would therefore account for his fear of Archelaus.—*Blunt's Undesigned Coincidences*, pp. 337, 338.

10.—*Why was the "young child" taken to Egypt?*

Egypt was near, and being a Roman province, and independent of Herod, and much inhabited by Jews, was an easy and safe refuge.—*Alford*.

11.—*What is the date of the death of Herod the Great, and how was the kingdom ruled after his death?*

Herod the Great died of a dreadful disease at Jericho, in the seventieth year of his age, and the thirty-eighth of his reign, A.U.C. 750. The kingdom was divided after his death between his three surviving sons, Archelaus, Herod Antipas, and Philip; of which Archelaus had the southern portion (Judæa, Samaria, and Idumæa), Herod Antipas the central portion (Galilee and Southern Peræa), and Philip the north-eastern por-

tion (Northern Peræa, *i. e.* Ituræa, Trachonitis, Batanea, Gaulonitis, &c.).

12. — *Are there instances in classical Greek for the use of ἐμὶ for ζάω (v. 18)?*

Instances are to be found in Homer, *Iliad*, ii. 641, xxii. 384, and elsewhere. Sophocles named *the dead* οὐκ ἔτ' ὄντας. See also Euripides, *Hipp.* 357; *Alcest.* 270. In Latin the same usage is found.—See *Virgil*, *Æn.* vi. 869, 870.

13.—*How comes the plural τεθνήκασιν, or ζητοῦντες κ. τ. λ., to be used (v. 20)?*

The plural (masculine or feminine) is often used when the predicate refers to one individual, but the writer wishes to avoid particularising him, as here, when Herod the Great alone is meant. Comp. *Æschyl.* *Prom.* 67; *Eurip.* *Hec.* 403; *Æschin.* *adv.* *Timarch.* 21; *Porson*, *Eur. Phœ.* p. 36, &c.—*Winer*, p. 188.

14.—*Does the common era Anno Domini begin correctly from the birth of Christ?*

It is not accurate, as it commences about four years too late. It is sometimes called the Dionysian era, from Dionysius Exiguus (A.D. 525), to whom it is due. He makes the first year from the birth of Christ to be A.U.C. 754.

15.—*How do you establish the date of our Lord's birth?*

Herod died just before the Passover, A.U.C. 750. Our Lord was probably then more than a year old, and therefore his birth was not later than A.U.C. 749.—See *Wetstein*. A similar result is obtained from *Luke* iii. 1, 23, where our Lord is said to have been about thirty years of age in the fifteenth year of Tiberius, who was

admitted by Augustus “in partem imperii” two or three years before the death of Augustus Cæsar, which took place in August, A.U.C. 767 (Tacit. Ann. i. 3; Sueton. Tiber. 20, 21); so the fifteenth year of Tiberius corresponds with A.U.C. 779 or 780, whence our Lord was born A.U.C. 749 or 750.

16. — *Ἐξπλάιν ὅπως πληρωθῇ τὸ ῥηθὲν διὰ τῶν προφητῶν, ὅτι Ναζωραῖος κληθήσεται.*

Only the sense, and not the words of this prophecy, can be found in the general idea of the Messiah which the prophets give, in that our Lord should be *despised* as those of Nazareth were despised; for *Ναζωραῖος*, it must be borne in mind, is not a Nazarite (like John the Baptist), but an inhabitant of Nazareth. It is very probable that in our Lord being called a Nazarene there may thus be fulfilled in Him all those prophecies which refer to Him as the *branch* (Isa. xi. 1), — *Naser, a branch*, being the root of Nazarene. With the former notion Olshausen agrees, although no certain interpretation can be given from the fact that there is no passage in the Old Testament in which the Messiah is thus called. We must be guided, he says, by the expression *ῥηθὲν διὰ τῶν προφητῶν*: the plural indicating that the Evangelist had no isolated quotations in view, but that he wished to adduce a collective quotation; the article compelling us to suppose that St. Matthew had in view all the Prophets, or at least a portion of them, whom he presupposed as being known to the reader.—*Comment. St. Matt.* vol. i. p. 75.

CHAPTER III.

1. — *Explain ἐν ταῖς ἡμέραις ἐκείναις* (v. 1).

According to Bengel: "In Evangelistariis hæc formula meram vim habet inchoandi sermonis; sed in Evangelistis plus valet. Hoc loco denotet Jesu habitante Nazaretæ (c. ii. 23)." — *Gnomon, in loc.*

2. — *In the second verse, what is the exact meaning of μετανοεῖτε? and compare it with another word, also rendered "repent" in our English version.*

Μετανοέω means simply a change of mind (μετὰ, νοῦς), and, in a religious sense, leading to a change of life from bad to good. Hammond says μετάνοια is not only sorrow for sin but a change of mind, a μετὰθεσις τοῦ νοῦ, conversion, Mal. iv. 6; and reformation, μετάνοια ἀπὸ πονηρῶν ἔργων, Heb. vi. 1; repentance not only for, but from dead or sinful works. Bengel calls μετανοεῖτε, "amabile vocabulum," and explains it, "mutate sensum, induite sensum regno coelorum dignum, regalem, coelestem." Wahl (Clavis Nov. Test.) has under μετανοέω, and μετάνοια, "resipisco ratione habita et sensuum et factorum et vitæ, animi, morum emendatio, ut βαπτίζω ὑμᾶς εἰς μετάνοιαν, Matt. iii. 11; βάπτισμα μετανόας, i. e. mentis emendationi obstringens." As an instance of simple change of mind, see Hebrews, xii. 17, where Esau found no change of mind in his father. Connected with the repentance of Judas, leading to no change of mind for good, we find in xxvii. 3, that the word μεταμέλομαι is employed, denoting remorse and despair, driving him to suicide, far different to the μετάνοια εἰς σωτήριαν mentioned in

2 Cor. vii. 10, but it cannot be said that μεταμέλομαι is invariably used in this sense.

3. — *In the same verse, what is the signification of the plural in the expression ἡ βασιλεία τῶν οὐρανῶν?*

Grotius, as quoted by Elsley, gives this distinction between the single and plural usage of οὐρανῶν. In the singular it expresses the Hebrew plural, or rather the dual; the sky, or region of the stars. The plural expresses the Hebrew reduplication, the highest heavens, or the throne of God. St. Matthew uses the expression, "the kingdom of heaven," where the other Evangelists use "the kingdom of God;" the meaning, however, is the same. Winer says (*Gram. New Test. Dict.* p. 189) that this plural usage is owing to certain nouns having, from a general, or Grecian, or biblical point of view, a manifold or comprehensive signification. "Hæc phrasis, *regnum cælorum*," says Bengel, "apud solum Matthæum exstat, ut Judæis, quibus scribebat, opinionem regni terreni eximaret."

4. — *What does Bengel remark with regard to ζώνην δερματίνην περὶ τὴν ὀσφὺν αὐτοῦ in verse 4?*

He very aptly refers to the clothing of *Elias*, and says: "Sic LXX. 2 Reg. i. 8, de Elia: καὶ ζώνην δερματίνην περιεζωσμένος τὴν ὀσφὺν αὐτοῦ. Zona Johannis erat, ut Eliæ, non ex corio, sed *ex pelle*, sine magno paratu. Non sine causa commemoratus amictus multorum Sanctorum in Scriptura; etiam Baptistæ, ipsius Jesu Christi." — *Gnomon*, p. 28.

5. — Ἄκριδες. *What are the different notions respecting this word?*

Some suppose that the fruit of the carob is here intended and *not* the animal "locust." Hammond refers the word to the tops of herbs and plants; but there

seems to be no good reason for changing the ordinary signification, since it is known, from profane testimony, that the animal "locusts" were eaten in the East, and a reference to Lev. xi. 22, will show us that some species were permitted by the law to be eaten. Strabo and Pliny among the ancients, and Shaw among the moderns, testify that the Æthiopians and the Moors in Barbary made use of them as food. Bengel says, *in loc.*, "animal vescum." — *Alford*.

6. — *Does it appear by ἐβαπτίζοντο, in verse 6, that the Jews practised baptism?*

The Jews did practise baptism, for when proselytes were admitted, *three* rites were performed, circumcision, baptism, and oblation. Whole families of proselytes, including infants, were baptized. It is fair to say, however, that some deny that proselyte baptism was in use before John, — De Wette, Winer, Paulus, Meyer, for instance; but among those who maintain that it was, are Lightfoot, Schoettgen, Buxtorf, Wetstein, Bengel. The simple meaning of βαπτίζω is "to dip, immerse."

7. — *What does Josephus tell us respecting the sect of the Pharisees?*

That they originated under Jonathan, the high priest (B.C. 159—144), and their tenets, as given by Josephus, who was himself a Pharisee, are chiefly these: a belief in the immortality of the soul, and of future rewards and punishments, yet with a confused notion of the reward being either the placing of the soul in a new body, to exist in regions beyond this world, or the return of the soul to earth, as in transmigration (see the answer of the disciples to our Lord, chap. xvi. 14); and also a belief in a general fate, tempered by free will in human actions. These opinions, with a strict observance of the

law and its ceremonies, raised them high in the estimation of the people. The name Pharisee was probably derived from a Hebrew word, signifying separation, assumed in contempt of "the multitude"—ὁ ὄχλος οὗτος, John vii. 49.—*Elsley*.

8.—*When did the Sadducees spring up, and what were their peculiar tenets?*

Josephus places their origin contemporary with the Pharisees. They denied the resurrection of the body, disbelieved in future rewards and punishments, and in the immortality of the soul, and rejected all tradition. Their name is supposed by some to be derived from *Sadoc*, the first promulgator of these negations, about 250 B.C.

9.—*What is the force of ἐπὶ in verse 7?*

The moral direction of purpose, and not simply motion towards. Some interpret ἐπὶ in a hostile sense, as if they came against John's baptism, but, as Alford justly remarks, this notion is manifestly inconsistent with the context.

10. — *Is ποιεῖν καρπὸν defended by classical usage?*

Ποιεῖν καρπὸν is not a mere Hebraism, but examples have been adduced from classical writers, such as Plat. ii. 1117, C., οὐ μέντοι τὸ θεράπευμα τοῦτο ἔσχε καρπὸν ἄξιον; and Arist. de Plant. i. 4, τῶν φυτῶν τινὰ μὲν ποιῶσι καρπόν. Καρπὸν (which accords with these passages) is a better reading than καρπούς, introduced into the Textus Receptus upon insufficient authority. Καρπούς "fruits," according to Olshausen, is spurious in this passage, and is likely, he thinks, to have been borrowed from the parallel passage of St. Luke.

11.—*Is the first ἐν redundant in verse 11?*

No; it signifies the vehicle of baptism. See its usage afterwards in the same verse.

12.—*What is the force of ὁ ἐρχόμενος (v. 11)?*

The expression is used in this and other places as indicative of “the coming One,” i. e. the Messiah, whose coming was expected from the beginning. Cf. Matt. xi. 3.

13.—*What does τὰ ὑποδήματα βαστάσαι derive its significance from?*

From the fact that, as Lightfoot says, it was the token of a slave having become his master's property, to *loose* his shoe, to *tie* the same, or to carry the necessary articles for him to the bath. The same meaning is found in all these expressions.

14.—*When was the baptism with the Holy Ghost and with fire fulfilled?*

On the day of Pentecost. Acts, chap. ii.

CHAPTER IV.

1.—*What is the etymological meaning of διαβόλος?*

“Accuser” or “adversary:” with the article it denotes the great enemy of God and man. The verb διαβάλλεσθαι occurs in Herodotus and other writers in the sense “to be hated;” also, Thucydides iii. 109, iv. 21, viii. 83, has διαβάλλεσθαί τινι, signifying to be set against any one, to hate him.—*Bloomfield.*

2.—*Is there classical authority for using ἐπὶ as in verse 4?*

Plutarch, Alcib., has ἐπὶ τοῦτοις μόνοις ζῆν, signifying

the same thing as in the text, "upon," or "by," as the means of support.

3. — *What does τὴν ἁγίαν πόλιν exclusively refer to?*

To Jerusalem, called "the holy city," κατ' ἐξοχήν, because of the Temple and its Services. The inscription on the Jewish shekel is "Jerusalem the holy."

4. — *What do you understand by πτερύγιον?*

A pointed roof or gable; the LXX. used the word as synonymous with πτερών. It is supposed that the place referred to was Herod's royal portico, which overhung the ravine of Kedron at the south and east of the Temple. Josephus describes it, Antiq. xx. 11 and 5.

5. — *Distinguish between ἱερόν and νάος.*

The ἱερόν is the whole compass of the sacred enclosure, the τέμενος, including the outer courts, the porches, porticoes, and other buildings connected with the Temple itself. The νάος, on the other hand, from ναίω, to inhabit, is the proper habitation of God, the Temple itself, that by especial right so called: the Holy and the Holy of Holies. By attending to this distinction in the Greek, some difficulties are cleared up and some refinements preserved, caused in the former instance and omitted in the latter by our English rendering of both Greek words by the one English "Temple." — See *Trench, on Greek Synonyms of New Test.*

6. — *What is λατρεύειν, and how do you distinguish it from its synonym λειτουργεῖν?*

Λατρεύειν is to serve generally; λειτουργεῖν, to serve in sacred offices. This distinction is kept up both in the LXX. and the New Testament. Λατρεία is the service due to God by all; λειτουργία is the ministry of

those separated to serve God in holy things, as the priests and Levites in the Old Testament, and Apostles, Prophets, and Teachers in the New Testament. (We have from this source our word Liturgy.) There is a passage in Ecclus. iv. 14, which illustrates this distinction in a clear manner: Οἱ λατρεύοντες αὐτῇ (i. e. τῇ Σοφίᾳ) λειτουργήσουσιν Ἁγίῳ. "They that serve her shall minister to the Holy One." — *Trench on Greek Syn. of New Test.*

7.—*Explain the accusative in ὁδὸν θαλάσσης (v. 15).*

It is an elliptical construction, of which there are others similar in the New Testament. Winer asks, Should we read οἱ ὁδὸν θαλάσσης (οἰκούντες), with the Septuagint? It is difficult, he says, to maintain with Meyer that εἶδε, in v. 16, is the governing verb. The passage is from Isa. ix. 1, 2.

8.—*What is the meaning of Καπερναούμ (v. 13)?*

It is derived from two Hebrew words, *caphtar*, a town, and *nocham*, comfort; χωρίον παρακλήσεως (Hesych.), "villa consolationis" (Hieron.). Some early MSS. have Καφαρναούμ, a preferable reading. Lachmann, Tischendorf and Tregelles have Καφαρναούμ.

9.—*In verses 20 and 21, the word δίκτυα is used "for nets;" give the other Greek words translated simply "nets"; distinguishing between them.*

There are three words used, ἀμφίβληστρον, σαγήνη, and δίκτυον. Ἀμφίβληστρον (ἀμφί and βάλλω) was a large casting-net, the extremities of which sunk equally in the water, enclosing whatever was within its compass. Σαγήνη was a drag-net, the Latin equivalent of which is *verriculum*, from *verro*, "to sweep." Δίκτυον was a generic term, signifying any kind of net, and was used for hunting-nets as well as fishing-nets. ("Eustathius

deduces it from *δίκα*, to cast down.")—*Rose's Parkhurst's Lexicon*.

10.—*In the casual observation "mending their nets," has there not been found a circumstance of importance?*

Yes; Professor Blunt, comparing the event in this chapter of the calling of Peter and Andrew, and the subsequent calling of James and John, while "*mending their nets*," with the narrative of the miraculous draught of fishes in Luke v., when "the net brake," and the disciples' subsequent following of Jesus, founds upon the comparison an undesigned coincidence for the truth of the miracle itself, as recorded by St. Luke: St. Matthew casually, and with no apparent design, stating a fact as a simple occurrence, which yet turns out to be corroborative of an event related by another Evangelist, and that without referring ever so distantly to the miracle itself.—*Undesigned Coincidences*.

11.—*What were the συναγωγαί?*

They were Jewish places of prayer, but were sometimes used as courts of judicature. It is a word of infrequent use in Classical Greek, but is found in the LXX. and is permanently associated with Jewish worship. In one instance, however, in the New Testament, James ii. 2, it bears a Christian sense. Olshausen points out that it was only after the Captivity mention is made of synagogues (compare Joseph. Ant. xix. 6, 3; de Bell. Jud. vii. 3, 3); and that at the time of Jesus they were spread all over Palestine, 480 of them being in Jerusalem alone.

12.—*Distinguish between συναγωγή, ἐκκλησία, and πανήγυρις, words of synonymous import.*

As above stated, συναγωγή was a word of Jewish as-

sociations, and it soon lost its place as a Christian word, being replaced by the nobler word ἐκκλησία, one of higher associations even in heathen ears. Ἐκκλησία is found also in the LXX., but the distinction of meaning is much obscured by the changeable rendering of our translators. Augustine considers ἐκκλησία = convocatio, a calling together of *men*, and so more noble in its origin than συναγωγή = congregatio, a gathering together of *cattle* (grex). Πανήγυρις carries with it ideas of festivity, and so fitly represents the joy that shall reign in the assembly of the Church triumphant in heaven. The word is only used once in the New Testament, Heb. xii. 23, and the context fully bears out this meaning.—See *Trench on Gk. Syn. of New Test.*

13.—*Have not the New Testament writers changed the sense of δαίμων, from its classical meaning in their employment of the word δαιμονιζομένους, as in verse 24?*

Yes. Δαίμων was used among the Greeks in a good sense, since they worshipped their δαίμονες; but the Jews confined the term to evil spirits. For instance, σὺν δαίμονι, in Homer (Il. ii. 791), means “with the favour of the gods.”

14.—*Give the derivation of βασάνοις and σεληνιαζόμενοι (v. 24).*

The root of βασάνοις is βάσανος, a species of stone brought from Lydia, and used as a touchstone in the trial of metals; hence, figuratively, for any trial, and then for torture, and here for tormenting maladies. The *torments* in St. Luke xvi. 23, 28, are βάσανοι, and the *tormentors* in St. Matthew xviii. 34, are βασανίσται. The σεληνιαζόμενοι are *lunatics*, on whom, as both the Greek and Latin words show, it was supposed that the *moon* had a great influence. The notion was that the increasing moon aggravated the disorder.

15.—*Where was Decapolis?*

East of the Jordan, and so called from the *ten* cities which composed the district. Some of the names are uncertain. Pliny says (Nat. Hist. v. 18): “Jungitur ei lateri Syriae Decapolitana regio, a numero oppidorum, in quo non omnes eadem observant. Plurimi tamen Damascus, Philadelphiam, Raphanam, omnia in Arabiam recedentia, Scythopolin, Gadara, Hippon, Dion, Pellam, Galasam, Canatham.”

16.—*What country is πέραν τοῦ Ἰορδάνου?*

Peræa: that country, namely, between the rivers Jabbok and Arnon, east of the Jordan.

CHAPTER V.

1.—*Is the article in τὸ ὄρος definite, as referring to a particular mountain, and if so, what mountain is supposed to be the one spoken of?*

There can be no doubt that the article is here employed emphatically as pointing to a special mountain. Bishop Middleton holds very decidedly its full force, and fortifies his opinion by citing Wakefield, Wetstein, Rosenmüller, and Wolfius. Archbishop Newcome and Dr. Scott (the only authorities quoted by Bishop Middleton as maintaining the indefiniteness of the article) must give way to these. As to the precise locality, or rather meaning, of ὄρος, one may venture to doubt Bishop Middleton's explanation; for he does not limit the expression to a single eminence, but conceives that it is descriptive of a “mountainous district,” — an

interpretation, it would appear, vague and unsatisfactory, and destructive of the individuality of the scene. At the same time his arguments against deciding on "Tabor" as the mountain in question are convincing, and one is inclined to accept his conclusion, that this mountain "has been fixed on merely from its celebrity, that thus the force of the article might be more easily explained." The great objection to "Tabor" is its distance from Capernaum; and moreover there is a high probability that, if so well known a mountain was really the scene of our Lord's Sermon, the Evangelist would have mentioned it. But we have in addition the opinion of Dr. Stanley, in his most interesting and valuable work on "Sinai and Palestine," to the effect that "Tabor" does not satisfy the demands of the narrative. He fixes upon a mountain far more likely as the scene of Christ's teaching on this occasion, as may be seen from the following description, which we cannot refrain from quoting *in extenso*. "The undulating table-land which skirts the hills of Galilee on the east, is broken by a long low ridge rising at its northern extremity into a square-shaped hill with two tops, which give it the modern name of 'The Horns of Hattin,' Hattin being the village on the ridge at its base. This mountain or hill—for it only rises sixty feet above the plain—is that known to pilgrims as the 'Mount of the Beatitudes,' the supposed scene of the 'Sermon on the Mount.' The tradition cannot lay claim to an early date; it was in all probability suggested first to the Crusaders by its remarkable situation. But that situation so strikingly coincides with the intimations of the Gospel narrative, as almost to force the inference that in this instance the eye of those who selected the spot was for once rightly guided. It

is the only height seen in this direction from the shores of the Lake of Gennesareth. The plain on which it stands is easily accessible from the lake, and from that plain to the summit is but a few minutes' walk. The platform at the top is evidently suitable for the collection of a multitude, and corresponds precisely to the 'level place' (τόπου πεδινού), to which He would 'come down' as from one of its higher horns to address the people. Its situation is central both to the peasants of the Galilean hills, and the fishermen of the Galilean lake, between which it stands, and would therefore be a natural resort both to 'Jesus and His disciples' when they retired for solitude from the shores of the sea, and also to the crowds who assembled 'from beyond Jordan.' None of the other mountains in the neighbourhood could answer equally well to this description, inasmuch as they are merged into the uniform barrier of hills round the lake; whereas this stands separate, — 'the mountain' which alone could lay claim to a distinct name, with the exception of the one height of Tabor, which is too distant to answer the requirements." (pp. 368, 369.) Olshausen also is adverse to the opinion which fixes on Mount Tabor as the "Mountain of Beatitudes." Dr. Wordsworth (*Notes on Greek Testament*) holds, like Bishop Middleton, that we must understand τὸ ὄρος as of a "hill country," as distinguished from τὸ πεδῖον "the level country" which our Lord had just left. Alford (see his note *in loc.*) gives both interpretations, with a leaning, as it appears to us, to "mountain district."

2.—*Distinguish between πτωχός (v. 3) and πένης.*

Πτωχός signifies greater destitution than πένης; the πτωχός has nothing at all, the πένης nothing superfluous. The Latin equivalent for πενία is *paupertas*,

for *πτωχία*, *egestas*. Πένης occurs only once in the New Testament (1 Cor. ix. 9), but *πτωχός* thirty or forty times. Tertullian renders οἱ πτωχοί by "mendici." — *Trench, Syn. of New Test.* Bengel, however, renders πτωχοί here by *pauperes*; but he defines thus: "pauper est, qui non habet dicere, hoc meum est: et quum aliquid habet, non cogitat, quid habiturus sit, sed ex alienâ liberalitate pendet." — *Gnomon*.

3.—*In verse 9, is there classical warrant for using καλίσμαι in the sense of εἶμι?*

It is not frequent; and so the usage here, and in other places, has been thought to be a Hebraism; there is, however, an instance in *Iliad* ii. 260:

Μῆδ' ἔτι Τηλεμάχοιο πατὴρ κεκλημένος εἶην.

4.—*What is μωρανθῆ equivalent to in verse 13?*

To ἀναλον γένηται, in Mark ix. 50. Μῶρος, from which μωρανθῆ is derived, is used in the New Testament for a foolish person, *i. e.* one insipid from want of mind or capability of reasoning.

5.—*In the 15th verse, is μόδιον correctly rendered "bushel" in the English version?*

No. "Bushel" is a paraphrase, and not a translation. Μόδιον is a Græcised Roman word, the capacity of which equalled our *peck*. Grotius, however, denies its Roman origin, and says of it: "Vox quanquam Græcis minus usitata, ex Græcia tamen in Latium venit. Nam et Dinarchus ea utitur."

6.—*Are there any other words representing value and measure in the New Testament, with a similar looseness of translation?*

There are the following: ἀσσάριον, δηνάριον, κοδράντης, μετρητής; these are all technical words of definite

value and capacity, but not that given to each by our translators, and are not accurately represented by *our* "farthing" and "penny" and "firkin."

7.—*What are the ἰῶτα and κεφαλα in verse 18?*

The ἰῶτα is the Hebrew *jod*, a very small letter, and was used by the Jews to express a very short precept of the law. *Κεφαλα*, rendered "tittle," was the slight mark at the angle, or difference in form, distinguishing similar Hebrew letters.

8.—*May not ἐρρέθη τοῖς ἀρχαίοις be translated to them, as well as by them, of old time (v. 21)?*

Yes, it may; but it is doubtful which is the more correct rendering. Bengel, however, says: "Antitheton vobis, unde patet, τοῖς ἀρχαίοις, antiquis, non esse casu sexto: faciliusque est constructio: dictum est antiquis, id est, ad antiquos, quam, ab antiquis. Of ἐρρέθη he says: "Locutio impersonalis: cui eleganter opponitur *Ego dico*." Similarly Grotius, who says: "Ego pro comperto habeo dandi casu non eos qui verba fecerant, sed eos ad quos verba facta erant, indicari. Evidens enim est oppositio, *Dictum est antiquis; Ego autem dico vobis*."

9.—*What is the force of the article in πᾶς ὁ ὀργιζόμενος (v. 22)?*

Πᾶς ὀργιζόμενος means *every one that is angry* (when, if, while angry), compare 1 Cor. xi. 4; but πᾶς ὁ ὀργιζόμενος means *every enraged person* = πᾶς ὅστις ὀργίζεται. Compare Luke vi. 47, xi. 10; John iii. 20, xv. 2; 1 Cor. ix. 25; 1 Thes. i. 7. The same remarks apply to the double reading, Luke xi. 4, παντὶ ὀφείλουσι and παντὶ τῷ ὀφείλουσι.—*Winer, Gram. of New Test. Dict.* p. 123.

10.—*What are the equivalents for ῥακά and μωροί in verse 22?*

‘*Πακά* is a Hebrew word, equal to *κενός*, *vacuus*; and although *μωπέ* is Greek, it is not unlikely that it is *here* the Greek form only of the Hebrew word “*morah*,” which signifies “apostate,” it being highly probable, from the nature of the passage, that both the words in question would be of the same language.—See *Wordsworth’s Greek Test.*

11.—*What was the θυσιαστήριον?*

The brazen altar before the porch of the Temple.

12.—*What is the allusion in τῷ ἀντιδικῷ?*

To the Roman law. The plaintiff might “in jus rapere;” the defendant might “concordare,” till he came before the magistrate, when law must take its course.—*Wordsworth’s Greek Test.*

13.—*How is it that the conjunctive does not follow ἕως in verse 25?*

Because in the sense of *as long as*, *ἕως* is used with the indefinite to denote some fact. The same mood is used here after the imperative, where the conjunctive might have been expected, as a merely possible case is indicated. This statement, however, contains a general truth, in which the case in question is represented as real. On the other hand, in Luke xvii. 8, *διακόνει μοι, ἕως φάγω καὶ πίω* (*ἄν* is omitted in the best Codd.), the conjunctive is employed in reference to an uncertain limitation in the future.—*Winer*, p. 312.

14.—*What was the value of the κοδράντης?*

The fourth part of an “*as*,” equal to about $\frac{3}{4}$ of our farthing. It was a Roman coin.

15.—*Was there anything in the known tenets of the Pharisees that rendered the use of ἐπιθυμῶ necessary on the part of our Lord?*

Yes; inasmuch as the Pharisees held that *overt acts*

only were sinful, *not* evil thoughts or desires.—*Wordsworth.*

16.—*Is there not an ellipsis in the expression ὀφθαλμὸν ἀντὶ ὀφθαλμοῦ καὶ ὀδόντα ἀντὶ ὀδόντος (v. 38)?*

In this sentence the subject and part of the predicate are omitted; but an indication of the latter is contained in ἀντὶ. The words are borrowed from Ex. xxi. 24, where δώσεις previously occurs. In expressions so familiar to every one as those in such passages of the law as had become proverbial, there may have been no inconvenience in suppressing a verb that, elsewhere, was indispensable to prevent ambiguity.—*Winer*, p. 620. This exaction was the "*Lex talionis.*"

17.—*What were the χιτῶν and the ἱμάτιον?*

The χιτῶν was the inner garment, the tunic; the ἱμάτιον was the outer robe. Bengel: "χιτῶνα, ἱμάτιον: tunicam, vestem. Invertuntur hæc Luc. vi. 29. . . . Salvus est sensus, utrumque dimitte. ἱμάτιον pretiosius quam χιτῶν, Marc. 13, 16."—*Gnomon, in loc.*

18.—*Explain ἀγγαρεύσει in verse 41?*

Ἀγγαρεύω has its root in a Persian word, "hangar," a dagger, worn by couriers, as a mark of authority. Michaelis says the word was used to express the compelling men to carry burdens from stage to stage. Public messengers might compel the horses of those on the road to accompany them. No doubt there was much harshness exhibited on these occasions, and so the word would in time become significant generally of severe and harsh compulsions. Cf. Grotius, *in loc.*

Bengel has this note: "Ἀγγαρεύσει. Vox Persica. Angariare autem poterant ii, qui publico nomine iter faciebant."—*Gnomon, in loc.*

19.—*What is the exact distance of the μῖλιον?*

The *μίλιον* (a Roman word) was seven stadia, and a stadium was 125 paces, a short furlong. The Roman mile, then, was about $\frac{1}{8}$ of our own.

20.—*Who were the τελῶναι?*

The *τελῶναι* (from *τέλος*, a tribute) included both the Roman knights, who farmed the revenues of the provinces, and their agents. They became, through the severity of their exactions, an unpopular class, which unpopularity among the Jews was much increased when, as was sometimes the case, those of their own country and religion were found among the *τελῶναι*.

21.—*Τέλειοι: how do you explain this expression?*

Τέλειος, from its root *τέλος*, signifies that which has accomplished the object of its existence, its powers to that *end* having been fully developed. The word then has not an *abstract*, but a *relative* meaning, and so *man* is here commanded to strive to be perfect in the order of his being, as *God is* in His. *Parallelism*, and not *equality*, being indicated. Bengel: "*Τέλειοι, perfecti in amore, erga omnes.*"

"They," says Dean Trench, "in a natural sense are *τέλειοι*, who are adult, having reached the full limit of stature, strength, and mental power appointed to them; who have in these respects attained their *τέλος*, as distinguished from the *νέοι* or *παῖδες*, young men or boys (Plato, *Legg.* xi. 929 c.; Xenophon, *Cyr.* viii. 7, 6; Polybius, v. 29, 2). St. Paul, when he employs the word in an ethical sense, does it continually with this image of full completed growth, as contrasted with infancy and childhood, underlying his use, the *τέλειοι* being by him set over-against the *νήπιοι ἐν Χριστῷ* (1 Cor. ii. 6, xiv. 20; Eph. iv. 13, 14; Phil. iii. 15; Heb. v. 14; cf. Philo, *De Agricult.* 2); being in fact the *πατέρες* of

1 John ii. 13, 14, as distinct from the *νεανίσκοι* αὐτῶν καὶ τὰ *παιδιά*. . . . The faithful man shall be 'perfect,' that is, aiming by the grace of God to be fully furnished and firmly established in the knowledge and practice of the things of God (Jam. iii. 2; Col. iv. 12: *τέλειος καὶ πεπληροφορημένος*); not a babe in Christ to be ended, 'not always employed in the elements, and infantile propositions and practices of religion, but doing noble actions, well skilled in the deepest mysteries of faith and holiness' (Jeremy Taylor's *Doctrine and Practice of Repentance*, i. 3). . . . The *τέλειος* has attained the moral end, that for which he was intended." — (*Synonyms of the New Test.* Grotius traces in the New Testament, "tres gradus discipulorum Christi." He says: "Primus est infimorum, qui *μικροί* (*parvuli*) vocantur, Matt. x. 42, xviii. 6; Marc. ix. 42; Luc. xvii. 2; aut *ελάχιστοι* (*minimi*) Matt. xxv. 40, 45, *νήπιοι* (*parvuli*) in Christo, 1 Cor. xiii. 1; *τεκνία παιδιά* (*filii, infantes*), 1 Joh. ii. 12, 13, qui primis adhuc Christianismi rudimentis versantur, proinde facilius offendi solent. Secundus gradus mediocrium, qui Matt. x. 41, xiii. 17, vocantur *δίκαιοι* (*justi*), alibi *νεανίσκοι* (*adolescentes*), 1 Joh. ii. 13. Tertius eorum qui jam maxima Spiritus dona accipiunt, qui Matt. x. 41, xiii. 17, *προφῆται*, ἀνδρες *τέλειοι* (*virī perfecti*) Eph. iv. 13, *πατέρες* (*patres*) 1 Joh. ii. 13, 14." And he adds the subjoined primitive testimony: "Sic et Clemens Alexandrinus testatur Christianorum gradus. In primo illi est *ὁ ἐθνῶν ἐπιστρέφων* (*qui ex Gentibus convertitur*), in secundo *ὁ εἰς γνῶσιν ἀναβαίνων* (*qui ad scientiam ascendit*), in tertio *ὁ κορυφαῖος γνωστικός* (*summum obtinens scientiæ gradum*). Alibi dixit *κλητούς, λεκτούς, τελείους* (*vocatos, electos, perfectos*). Ori-

nes: τοὺς ἀπλουστέρους, τοὺς ἐπὶ πόσον ἀναβεβηκότας, τοὺς τελείους (*simpliciores, aliquousque provectos, PERFECTOS*).—*Annot. in Matt. x. 41.*

22.—*Is the use of the future, ἔσσεσθε, for the imperative common?*

Frequently is the imperative superseded by the future in categorical sentences. In Greek authors (says Winer) this mode of expression is considered softer than the imperative, but in Hebrew it is specially employed in the distinctive diction of legislation. Hence it occurs in quotations from the Old Testament. This form of expression may be, in itself, strict and mild, its import depending on the tone with which it is uttered.—*Gram. of New Test. Dict.* p. 331.

CHAPTER VI.

1.—*What do you supply after προσέχετε?*

Τὸν νοῦν.—*Schleusner.*

2.—*Is there any other reading for ἐλεημοσύνην?*

Another reading is δικαιοσύνην, on good authority. The Vulgate also has "justitiam." It seems fit that a caution as to carrying out *general* religious duties would precede the mention of particulars, as almsgiving, prayer, and fasting. Lachmann, Tischendorf, and Tregelles have δικαιοσύνην.

3.—*What is the technical meaning of ὑποκριτής?*

An actor, who plays a part, wearing a mask.

4.—*Explain ἐστῶτες in verse 5.*

The word may refer to the posture of standing, which was usual in prayer, as among the ancient Christians, so

among the Jews before them, and a Hebrew word representing *statio*, was reckoned by them as one of the seven names of prayer. The truth is, however, that the Greek *ἵστῶτες* and the Hebrew belong to every or any posture of the body. So Matt. xvi. 20: "some of those that stand (*i. e.* are) here," &c.

In like manner, *καθίζειν*, "to sit," is used for any posture, or without relation to any, no more than simply *to abide*, as Luke xxiv. 49: *Καθίσατε ἐν τῇ πόλει, ταρῖν* *in the city.*—*Hammond.*

5.—*Give the derivation of βαττολογέω in verse 7.*

There are two given:—1. From *βάττος*, a stutterer, one who cannot speak plain, and has to begin a syllable several times before he can finish it. *Βάττος* itself is derived from a Hebrew word signifying to speak foolishly; and *λόγος*, speech.—2. From *λόγος*, and *Βάττος*, the name of a certain silly loquacious poet.

Olshausen quotes Suidas for this derivation: *ἀπὸ Βάττου τινὸς μακροῦν καὶ πολυστίχους ὕμνους ποιήσαντος*. Herodotus (iv. 155) speaks of one Battus, king of Cyrene, *who had an impediment in his speech*.

6.—*What different meanings have been assigned to ἐπιούσιον in verse 11?*

These have varied according to the different modes of derivation; and there is this difficulty connected with it, that it is not a word of Greek usage, but is found only in the Evangelists. Parkhurst derives it from *ἐπί* and *οὐσία* (*being, substance*), *i. e.* *ἐπί* and *εἰμί*, *to be*, and renders it "sufficient for one's support," and quotes Chrysostom and Theophylact in favour of this most easy and natural interpretation: the former saying, in explanation, *τὸν πρὸς τὴν ἐφήμερον ζωὴν τῇ οὐσίᾳ ἡμῶν χρησιμεύοντα*; and the latter, *ἄρτος ἐπὶ τῇ οὐσίᾳ καὶ συστάσει ἡμῶν αὐτάρκης*. It is objected against this

derivation that the *ι* ought to be elided, and the word be *ἐπούσιος*, but in favour of its retention the following compounds are adduced: *ἐπιεικής, ἐπίορκος, ἐπιόγδοος, ἐπιόπτομαι, ἐπίοσσομαι, ἐπίουρος*. Still Winer has the following: “*Ἐπιούσιος* has clearly a direct relation to the fem. (ἡ) *ἐπιούσα*, sc. *ἡμέρα, ἐπί* and *εἰμι, to go*; and *ἄρτος ἐπιούσιος* means bread for the following day.” This seems a harsh and inconsistent rendering compared to the first-named. Hammond, however, undoubtedly leans to the derivation and sense of the latter: “the day approaching, whether that be the now instant day, or else the *morrow*, that is the future, the remainder of our lives, how long or short soever;” and then he combines the meanings, saying, “that which is sufficient and agreeable for the remainder of our lives, the *daily* sustenance and necessities of our bodies, and especially of our souls.”

Olshausen well says that the mode of interpreting *ἐπιούσιον* “for the morrow,” or future, stands in contradiction to St. Matthew vi. 34, wherein the care for the morrow is put aside altogether. The combination, in that case, of *σήμερον*, “to-day,” with *ἐπί*, is evidently out of keeping. He is for the interpretation, “that which is necessary for existence, that which is enough;” and he adds, “Such is the opinion of Tholuck.”—*Comment. on Gospels and Acts*.

7.—*Ἰς ὀφειλήματα*, “debts,” equivalent to *ἁμαρτίαι*, or *παραπτώματα* (v. 12)?

It is so used in the New Testament, and Beza states it to be a Syriac idiom for “trespasses.” In the ancient Syriac version the word here *ὀφειλήματα* is rendered by a Syriac word signifying both *debts* and *trespasses*.—*Elsley; Parkhurst*.

8.—*In the same verse, ἀφήμι is used and trans-*

lated "to forgive sin;" is there any other word similarly rendered in our English version, and is there any difference between them?

Ἀφίημι, "to let go, or release," and ἄφεσις, "remission" (of sins), are often used in the New Testament; and in one instance πάρεσις, from παρίημι, is translated remission also, Rom. iii. 25; but Dean Trench finds a difference in intention in the Apostle's use of πάρεσις in the case mentioned, and he would render it *prætermis- sion*, as conveying the "idea of a temporary dissimulation upon God's part, in consideration of the sacrifice which was one day to be."—*Syn. Gr. Test.*

He also shows that the derivation itself suggests a difference of meaning, for he says: "If ἄφεσις is remission, πάρεσις, from παρίημι, will be naturally *prætermis- sion*—the πάρεσις ἁμαρτημάτων, the *prætermis- sion* or *passing by* of sin for the present, leaving it open in the future either entirely to *remit*, or else adequately to punish them, as may seem good to Him who has the power and right to do the one or the other. And the classical usage both of παρίεναι and of πάρεσις bears out this distinction. Thus Xenophon (Hipp. 7, 10): ἁμαρτήματα οὐ χρή παρίεναι ἀκόλαστα. While of Herod Josephus tells us, that being desirous to punish a certain offence, yet for other considerations he passed it by (Ant. xv. 3, 2), παρήκε τὴν ἁμαρτίαν. When the Son of Sirach (Ecclus. xxiii.) prays to God that he *would not 'pass by'* his sins, he assuredly does not use οὐ μὴ παρῇ as = οὐ μὴ ἀφῇ, but only asks that he may not be without a wholesome chastisement following close on his transgressions."

9.—May not ἀπὸ τοῦ πονηροῦ be translated "from the Evil One" (v. 13)?

Most fairly; seeing that the article may be considered

to be emphatic, referring to the Author of all wickedness.

10.—*Is there any difference between πονηρός and κακός, both often rendered "evil"?*

Beza draws this distinction: "Significat πονηρός aliquid amplius quam κακός, nempe eum qui sit in omni scelere exercitatus, et ad injuriam cuivis inferendam totus comparatus." In the substantival forms, κακία is more the evil habit of mind, and πονηρός the expression of the same. Ὁ παρέχων πόνοισι seems to be the derivation, as "giving one trouble." Again; (*Wordsworth, Greek Test.*) πονηρός always signifies moral evil; whereas κακός sometimes means physical evil only.

11.—*Ought the Doxology to be omitted or retained in the text (v. 13)?*

It is thought that the Doxology is an interpolation, since it is not found in the earliest and best MSS., but only in those of later date and inferior authority. Though not admissible into the sacred text, Euthymius is well quoted with respect to it: τὸ παρὰ τῶν θείων φωστήρων καὶ τῆς ἐκκλησίας καθηγητῶν προστεθὲν ἀκροτελεύτιον ἐπιφώνημα. Lachmann, Tischendorf, and Tregelles omit the Doxology. Yet it ought not to be given up hastily. It is true that it is wanting in the oldest *Uncials*, yet it should be borne in mind—and a weighty consideration it is—that it is found in *all* the four Syriac Versions, and in many others, and in almost *all* the *Cursives*. Scrivener is loth to yield the point, if indeed it can be said that he does yield it, and his summing up of the evidence on both sides is most masterly, and should by all means be studied. He evidently thinks that "the indictment (to use his own language) against the last clause of the Lord's Prayer

is to be regarded as hitherto *unproven*." — *Introd. to Criticism of New Test.* p. 422.

12.—Is *βρῶσις* properly translated "*rust*"?

Not as Hammond thinks, considering that *βρῶσις* answers to *rubigo*, and not *ærugo*, i.e. to *smut*, which spoils corn, not *rust*, to which iron is subject. For *rust*, St. James has *ῥός*. *Rubigo* and *ærugo*, however, are *both* used for rust on metals, and smut or mildew in corn, by Juvenal, Virgil, and Ovid; so that the correctness of translation, as Hammond would have it, rests upon the reasonableness of the following remark of his: "That the fear of rust to their gold and silver would not be very considerable in respect of the damage, nor consequently so great an argument to deter them from hoarding it, as rust to their corn would be, and thieves to their money." But seeing that *βιβρώσκω* signifies simply *to eat*, *βρῶσις* has naturally stood for either rust or smut—anything that eats into another.

13.—Is *Μαμωνᾶ*, in verse 24, a Greek word?

No; it is from the Syriac "*mammuna*," *riches*. "Vocem hanc Syriacam esse omnes testantur et ostendit hoc etiam loco Syriaca interpretatio. . . . Apud Thalmudistas sæpe vox hæc occurrit. Non longe abit vox Chaldæa quam pro *thesauris* usurpat Dan. xi. 43."—*Grotius*.

14.—Is "*to take thought*" an adequate translation of *μεριμνάω*?

Not according to the present signification of the term; but at the time when our translation was made, it fully represented the Greek word, because "*thought*" had then an intenser meaning, and was equivalent to *over-anxiety*. It is so used by Bacon in his "*History of Henry VII.*," and in the "*Somers Tracts*," date of

Elizabeth, and in Shakspeare, "Julius Cæsar," act ii. sc. 1. In the first instance we have: "Harris, an alderman in London . . . died with *thought* and anxiety," &c.; in the second: "Queen Catherine Parr died rather of *thought*;" and lastly: "*Take thought* and die for Cæsar."—*Trench on Authorised Version*.

15.—*Are there any other instances of translation, similarly inadequate to us, but which nevertheless were contemporaneously correct?*

There are the following, adduced also by Dean Trench: "Cumbereth" for *καταργεῖ* which, too weak now, meant then to vex, injure, trouble, &c., Luke xiii. 7. "Devotions," Acts xvii. 23, now *abstract*, was once *concrete*, and referred to the *objects* of worship. "Robbers of churches," when *church* stood for heathen and Jewish temples as well as Christian, Acts xix. 37. "Carriages," in Acts xxi. 15, stood at the time for *baggage*. "Endeavouring," in Ephes. iv. 3, had once a more intense meaning, even "denoting all possible tension, the highest energy that could be directed to an object." "Nephews" (in 1 Tim. v. 4, *ἐκγόνια*) stood once for grandchildren and other lineal descendants = nepotes, which may be seen by referring to Hooker, Eccl. Pol. b. v. c. 20, &c.—*On the Author. Vers.*

16.—*What practical conclusion would you draw from these facts?*

That the translators were oftentimes *right* when we are apt to think them *wrong*; and that we must not conclude that they have misapprehended the Greek, until we are quite sure that we have not misapprehended *their* English, remembering that Time has passed his changes over our language, and that those changes are to be looked out for and properly estimated.

Dean Trench well says: "He who passes judgment on the English of our version, he, above all, who finds fault with it, should be fairly acquainted with the English of that age in which this version appeared. Else he may be very unjust to that which he is judging, and charge it with inexactness of rendering, where indeed it was perfectly exact according to the English of the time, and has only ceased to be so now through subsequent changes or modifications in the meaning of words."—*On the Author. Vers. of New Testament*, p. 12.

17.—*In verse 27, some have proposed a different rendering to the passage, "one cubit unto his stature." What is it?*

Since *ἡλικία* means "age" as well as "stature," and *πῆχυν* may be rendered "span," the passage would be as correctly translated, "can add one span to his age," and would agree, as some think, better with the argument.

18.—*Is there any difference between πάντα ταῦτα in v. 32 and ταῦτα πάντα in Luke xii. 30, and elsewhere?*

They are not exactly of the same import. *Ταῦτα πάντα* means *the whole of this taken together*; *πάντα ταῦτα*, *all this*. In the first expression *πάντα* is a closer specification of *ταῦτα*; in the second, *πάντα* is expressed demonstratively by means of *ταῦτα*. *Πάντα ταῦτα* may be the more rare, like *omnia hæc* in Latin, yet in Matt. xxiii. 36, xxiv. 33, 34; Luke vii. 18, it is the better established reading.—*Winer*, p. 570.

19.—*Was not the observation of our Lord, "sufficient unto the day," &c., a proverbial expression?*

Yes; and to be found in the Talmud.

20.—*What is the Talmud?*

The Talmud is a collection of the doctrines of the

religion and morality of the Jews, compiled by three Jews, Jochanan, Rab, and Samuel, and written in Judæa, whence it is called the Talmud of Jerusalem. The date is uncertain, some placing it 200 years after the destruction of Jerusalem, others 150. This Talmud is a commentary upon a former work, deemed imperfect, called the *Misna*, a collection of opinions of Jewish doctors made by Judah the Holy. It is not, however, the only Talmud. There was one subsequently compiled by one Rabbi Asa, who kept a school at Sora, near Babylon, enlarging the former work. He did not finish it, but his sons and scholars put the last hand to it. This Talmud is called the *Gemara*, or Talmud of Babylon, and is preferred before that of Jerusalem. It is a very large collection, containing the traditions, the canon law of the Jews, and all the questions relating to the law. In these two Talmuds is contained the whole of the Jewish religion as it is now possessed by that people, who esteem it equal with the law of God.—*Dr. Hook's Ch. Dict.*, art. "*Talmud*."

21.—*Are there other instances of proverbial quotation or adaptation in the teaching of our Lord?*

Yes; several. In the Lord's Prayer itself are introduced petitions which were already in use in forms of prayer among the Jews. Thus was our Lord *the Householder*, "bringing out of his treasure things *old*."

The particular adaptations alluded to are the expressions in Jewish prayers: "which is in heaven;" "hallowed and magnified be thy name, O God; thy kingdom be established," &c.; and others, taken from *modern* Liturgies among the Jews, but held to have been in use before the time of Christ. (*Lightfoot; Whitby*.) It is remarkable that there is no instance

given for any origin in Jewish prayers for the clause "as we forgive them that trespass against us;" *that* comes from Christ Himself. On this adaptation of forms consecrated by long usage Grotius has the following remarks, which deserve to be noted, and especially the last useful and practical reflection:—"Docent nos ea quæ ex Hebræorum libris ab aliis sunt citata, non tam formulam hanc a Christo suis verbis conceptam, quam in eam congestum quicquid in Hebræorum precibus erat laudabile: sicut et in admonitionibus passim utitur notis eo seculo proverbiiis. *Tam longe abfuit ipse Dominus Ecclesiæ ab omni affectatione non necessariæ novitatis.*"—*Annot. in loc.*

CHAPTER VII.

1.—*Are not the second and third verses instances of quotation just referred to?*

Yes. That in the second is from that part of the Gemara called *Sanhedrim*. The proverb also in the third verse was already familiar to the Jews. In the Talmud it is thus written: "They which say to others, 'Take out the small piece of wood out of thy teeth,' are answered, 'Take out the beam out of thine eyes,' " as in verse 4.

2.—*And is not that also in verse 6?*

Yes; in this form: "Ne projiciatis margaritas coram porcis, et ne tradatis sapientiam ei qui ignorat præstantiam ejus."—*Wordsworth, Gr. Test.*

3.—*What is the force of ἡ . . . μὴ, in verse 9?*

ἡ has the force of "an," and μὴ is used interrogatively, not negatively.

4.—*In the same verse is the distinction between αἰτέω and ἐρωτάω preserved?*

Αἰτέω = peto is more submissive than ἐρωτάω, which = rogo; and the former is properly used here, the request coming from child to parent. The distinction is still more highly recognised in verse 7.

5.—*What does Winer remark respecting the rendering of ἵνα in the New Testament, and especially with reference to θέλητε ἵνα in verse 12?*

He says that instead of insisting that in the New Testament ἵνα retains its undiminished force, we should render that particle simply by “*that*,” just as in Latin præcipe, rogavit, imploravit, &c., are followed by “*ut* ;” accordingly, θέλειν ἵνα also would simply mean *will* (desire, wish) *that*. — *Gram. of New Test. Dict.* p. 352.

6.—*What is the synonym of ζωή (v. 14)? and distinguish between them.*

Βίος and ζωή are both rendered “*life*” in English and “*vita*” in Latin; but ζωή is the nobler word, and belonging to the innermost circle of those terms whereby are expressed the highest gifts of God to his creatures; so that while βίος has in the New Testament no such worthy use, but rather the contrary,—for we find it in such associations as these: ἡδοναὶ τοῦ βίου (Luke viii. 14); πραγματεῖαι τοῦ βίου (2 Tim. ii. 4); ἀλαζονεία τοῦ βίου (1 John ii. 16),—ζωή, on the other hand, is continually used in the very noblest connection, as, for instance, στέφανος τῆς ζωῆς (Rev. ii. 10); βίβλος τῆς ζωῆς (Rev. iii. 5); ζωὴ καὶ εὐσέβεια, 2 Pet. i. 3); ζωὴ καὶ ἀφθαρσία (2 Tim. i. 10); ζωὴ τοῦ θεοῦ (Eph. iv. 18); ζωὴ αἰώνιος (Matt. xix. 16); or simply ζωή, as here. More than all, our Saviour affirms of Himself, ἐγὼ εἰμι ἡ ζωή.—*Trench, Gr. Syn. New Test.*

7.—*What is there remarkable about the usage οὐ πᾶς and μὴ πᾶς in the New Testament, the former being used in verse 21?*

Instead of οὐδεὶς, μηδεὶς, we find sometimes in the New Testament, in imitation of the Hebrew idiom, οὐ πᾶς, μὴ πᾶς; and when either expression is found without an intervening word, it denotes *non omnis*, *not every*; as here: *Not every one that calls me (readily) Lord, but* (among such as do) *only he who doeth the will, &c.*; not the mere saying “Lord” fits for entering the kingdom of heaven, but, &c. See also 1 Cor. xv. 39; Acts x. 41. So in the plural, οὐ πάντες, *non omnes*, Matt. xix. 11; Rom. ix. 6, x. 16. To the expression, οὐ (μὴ) πᾶς should this Hebraism be strictly limited; for in clauses with πᾶς . . . οὐ (μὴ) the greatest portion of the phraseology is not foreign to the idiom of the Greek language, or this particular construction has been designedly employed for an obvious reason. 1 John ii. 21, πᾶν ψεῦδος ἐκ τῆς ἀληθείας οὐκ ἔστιν (all falsehood (every lie) is not of the truth), *no lie is of the truth* might have been employed by a native Greek. A writer in beginning the clause with the negation has already in his mind the subject πᾶς, and might equally employ οὐδεὶς. In beginning with πᾶς, either he has not decided whether he is to use an affirmative or negative verb, or has deemed it more suitable to make a negative assertion in reference to *every* (. . . πᾶς ὁ πιστεύων . . . οὐ μὴ ἀπόλληται) than an affirmative in reference to *no one*. The statement, *no believer shall perish*, is introduced by a sort of alarming expression, which is not agreeable.—*Winer*, pp. 184, 185.

8.—*In verse 25, the augment is omitted in the pluperfect tense, τεθεμελίωτο; is that usual with the New Testament writers?*

Yes. Other instances are: *πεπολήκεισαν* (Mark xv. 7); *ἐκβεβλήκει* (Mark xvi. 9); *περιπεπατήκει* (Acts xiv. 8); *μεμενήκεισαν* (1 John ii. 19), &c. The augment is also omitted by Herodotus and by Attic prose writers for the sake of euphony.—*Alford*.

9.—*What is ἐγένετο, in verse 28?*

A Hebraism, and of frequent occurrence in this Gospel. See ix. 10; xi. 1; xiii. 53; xix. 1; xxvii. 1.

10.—*How did our Lord teach, ὡς ἐξουσία ἔχων, and in this respect, οὐχ ὡς οἱ Γραμματεῖς?*

Christ spake as a prophet having authority from God to deliver his message to the world (confirming the word with signs following), and therefore not as the scribes, who taught only traditions from their forefathers, as Hillel, Shemai, Abtalim, &c. (Whitby). Christ was a legislator; the scribes only interpreted the law.

CHAPTER VIII.

1.—*What does Kühnöl remark as to καταβάντι αὐτῷ in verse 1, and does Winer agree with him?*

Kühnöl remarks that the *dative* here is *absolute* put for the *genitive absolute*, and though this may be sometimes the case, yet Winer is of opinion that here it does not hold good; considering that *καταβάντι* is governed by *ἠκολούθησαν*.—*Gram. of New Test. Dict.*

2.—*What was leprosy?*

A most loathsome disease, “nothing short of a living death; a poisoning of the springs, a corrupting of all the humours, of life; a dissolution, little by little, of

the whole body, so that one limb after another actually decayed and fell away.”—*Trench on the Miracles*, p. 213.

3.—*What do you remark respecting the appellation Κύριε, verse 2?*

That it was, according to Grotius, a usual address of the Jews to any person, though unknown, and that this sort of salutation was customary also among the Romans: “Obvius, si nomen non succurrit, dominos salutamus” (Sen. Ep. iii., and Mart. Epig. lib. i. ep. 113). It is probable, however, that the leper might esteem Christ a prophet sent from God, with power of healing and performing miracles, rather than the Messiah Himself, which was not yet disclosed by Christ, or rumoured amongst the people. — *Grotius apud Elsley*.

4.—*Where is it commanded that the leper should show himself to the priest, and offer a gift?*

In Lev. xiv. 1—32.

5.—*What is the signification of εἰς μαρτύριον αὐτοῖς in verse 4?*

It may have other meanings, but it is generally thought that the leper was commanded so to act *for a testimony to the people*, that Jesus was the Christ, one of whose missions was that He should heal the leper. The Jews, says Hammond, confess that leprosy is the finger of God, and that it was not lawful for any but those appointed by God to attempt the cure of it, and therefore, in the answer to John the Baptist's question, whether Christ was the Messiah or no, one part of it is, *the lepers are cleansed* (compare 2 Kings v. 7); and so he thinks that the μαρτύριον αὐτοῖς refers to the *people* for the convincing of whom this *particular* work of God was done.

6.—*What does Winer remark as to αὐτοῖς in this place?*

He says αὐτός sometimes refers to an abstract deduced from a preceding concrete, or *vice versâ*; and so here, if the pronoun related to the foregoing ἱερεῖ, αὐτοῖς would agree with the plural ἱερεῦσι, understood; but if the cured man had already received from the priests permission to present the purification offering prescribed by the law, the priests would have required no further μαρτύριον of his being cleansed Αὐτός sometimes refers not to a word grammatically expressed or understood, but to some object supposed to be known. The above-mentioned εἰς μαρτύριον αὐτοῖς comes under this head. Those meant by αὐτοῖς are the Jews, the public, the community, among whom the provisions of the Mosaic Law were recognised (ὁ προσέταξε Μωϋσής).—*Greek New Test. Dict.* pp. 158, 159.

7.—*What is there remarkable about the grammatical form of ἑκατόνταρχος in verse 5?*

That it as an exception to the general form of similarly compounded words, Winer remarking that in the New Testament and later Greek, compounds from ἄρχω with a noun change the older form αρχος into αρχης; and another instance in the New Testament is χιλιάρχος so used exclusively. But some MSS. have ἑκατοντάρχης. (See also v. 13.) Instances of αρχης are πατριάρχης, τετράρχης, πολιτάρχης, ἑθνάρχης (in Acts x. 1, 22; xxi. 32; xxii. 26, ἑκατοντάρχης). “Romani in Judæa, non minus quam per alias imperii sui partes, in potissimis urbibus milites habebant ad continendos in officio provinciales. Josephus de Vespasiano: Ἐγκαθιστὰς ἑκατοντάρχ. πόλεσι.”—*Grotius*.

8.—*Is παῖς used in the sense of δοῦλος uncommon, verse 6?*

No; it is so used in Luke xii. 7; Matt. xiv. 2; Luke xii. 45, and classical writers have used it in this sense also. In the feminine it is equivalent to servant-maid. Similarly "puer" is used in Latin.

9.—*Is there any other mention in Scripture as to St. Peter being a married man, besides this in verse 14?*

St. Paul states this fact of "Cephas" in 1 Cor. ix. 5, and Professor Blunt remarks that the difference in name—"Cephas" in one passage and "Peter" in the other—is in itself an argument that the one passage was written without any reference to the other; that the coincidence was without design. This he adduces as an argument in favour of the veracity of the Gospels. — *Undesigned Coin.*

10.—*Similarly, is there not an instance of undesigned coincidence in the simple statement ὀψίας γευ.?*

The remark of St. Matthew we only perceive to be of importance when we turn to the parallel passages in Mark i. 24, and Luke iv. 31, and find that the transaction of casting out the spirits and healing the sick took place on the Sabbath-day. It is then at once seen why the application for a cure was not made till the Sabbath was past, or, in other words, until "the even was come." — *Blunt's Undesigned Coin.*

11.—*How many ὀψίαι were there?*

Two; the early ὀψία and the late: the early ὀψία was from the ninth hour to our six o'clock or sunset, and the late from sunset to nightfall. It was the latter, as appears from Mark i. 32, that is here meant.

12.—*What does Winer remark as to πρῶτον (v. 21)?*

That the whole sentence is unquestionably an *anakoluthon*, there being nothing correspondent to πρῶτον. The meaning, however, is easily perceived from the con-

text, without *δεύτερον* or *εἴτα* being supplied. "I will *then* return" (and follow thee, vv. 19, 22). There are other instances of anakoluthon in the New Testament, such as Rom. i. 8, where the Apostle lost sight of *δεύτερον* or *εἴτα*, in consequence of the altered structure of the sentence. — *Gram. of New Test. Dict.* p. 598.

13.—*What figure is made use of in the expression ἄφες τοὺς νεκροὺς θάψαι τοὺς ἐαυτῶν νεκροὺς (v. 22)?*

The figure *ἀντανάκλασις*, by which a word is used twice in the same place, but in a different sense, as here, and so Hammond thus paraphrases the sentence. Let others do that office,—inter the dead; but thou that art a consecrated person, must do that to which thou art consecrated; which, continues the same learned commentator, in all probability, if it were not a proverbial speech, was yet the imitation of some other proverb, as, "Like to like — the living to the living — the dead to the dead."—Vol. iii. pp. 64, 65, Oxf. ed.

14.—*Is not the article in τὸ πλοῖον emphatic in verse 23?*

Yes; and to be rendered "*the* ship," as referring to a particular vessel, viz. the one mentioned by St. Mark (iii. 9), which Jesus desired should wait on Him (*προσκαρτερῇ αὐτῷ*).

15.—*Which is the better reading, Γεργεσηνῶν or Γαδαρηνῶν, in verse 28?*

In point of *number* the MSS. are in favour of *Γεργεσηνῶν*; at the same time there are MSS. of great antiquity, and various very early Versions also, in favour of *Γαδαρηνῶν*; and, upon the whole, taking into account also the *parallel* passage of St. Mark, *Γαδαρηνῶν* may be judged the better reading. Josephus calls *Γάδαρα* (Joseph. B. J. iv. 7, 3) *μητρόπολις τῆς Περαιᾶς καρτερᾶ*.

Tischendorf and Tregelles have Γαδαρηνῶν. There is also another reading, Γερασηνῶν, "supported almost solely (says Bloomfield) by the Vulgate and a few inferior Versions."—*Greek Test. note in loc.*

16. — *What evidence have we for the authenticity of the narrative, when the swine feeding on the side of the Sea of Tiberias might suggest a difficulty?*

It is supplied by Josephus, who says (Antiq. xvii. § 4) that "Turris Stratonis and Sebaste, and Joppa and Jerusalem, were made subject to Archelaus, but that Gaza, Gadara, and Hippos, being Grecian cities, were annexed by Cæsar to Syria." This fact, therefore, is enough, says Professor Blunt, to account for swine being found amongst the Gadarenes. — *Undesigned Coin.* p. 343.

17.—*What is there to be observed respecting imperatives generally, and the imperative ὑπάγετε in particular (v. 32)?*

That which Winer lays down, that the imperative usually denotes an invitation or command, but sometimes mere permission or leave; and that the sense must be determined on hermeneutical and not on grammatical grounds, and that here, on account of the parallel passage, Luke viii. 32, the imperative must not be taken as simply permissive.—*Gr. of New Test. Dict.* p. 327.

18.—*What is the difference between πᾶσα πόλις and πᾶσα ἡ πόλις, as in verse 34?*

Πᾶσα πόλις means *every city*; πᾶσα ἡ πόλις means *the whole city* (comp. Rom. iii. 19): ἵνα πᾶν στόμα φραγῇ καὶ ὑπόδικος γένηται πᾶς ὁ κόσμος. Again, πᾶσαι γενεαί means "all generations," whatever their number; πᾶσαι αἱ γενεαί, all the generations mentioned in the context, or known simply as a definite number; πᾶσα

πατριά, every race, Eph. iii. 15; παντὶ θελήματι, every will, Col. iv. 12.—*Winer, Gram. of New Test. Dict.*

19.—*What are exceptions to this rule?*

Proper names; as, πᾶσα Ἱεροσόλυμα, all Jerusalem, Matt. ii. 3; and πᾶς οἶκος Ἰσραήλ, the whole house of Israel, treated as a proper name.—*Winer.*

CHAPTER IX.

1.—*Would not "the ship" be a better translation than "a ship," in verse 1?*

The article specifies some particular ship, and should be expressed in the English. It is the same as that mentioned viii. 23.—*Middleton on Greek Article*, p. 145.

2.—*Τὴν ἰδίαν πόλιν: which was that (v. 1)?*

Capernaum. Christ having left Nazareth, to go to dwell at Capernaum. Matt. iv. 13. (Whitby.) "Capharnaumum autem Christum immigrasse jam ante a Matthæo erat proditum. Quare miror veterum et recentium quosdam Nazaretham hic interpretari, cum Capharnaumi hæc esse acta mihi satis certum videatur Marci testimonio ii. 1."—*Grotius.*

3.—*What sense is to be attributed to βλασφημέω in the New Testament (v. 3)?*

That of usurping the prerogative of God, as was here thought to be the case in the assumption of our Lord to forgive sins. See also xxvi. 65; Apoc. ii. 9; xiii. 1, 5, 6; xvii. 3. It had also a sense of injuring another's fame, as the etymology shows,—βλάπτω τὴν φήμην.

(*Dr. Hook's Ch. Dict.*) Grotius, on both senses, has the following: "Vocem hanc in Græco etiam sermone proprie referri ad Dei injuriam præter cætera istis Menandri versibus docemur:

‘Ο λοιδορῶν τὸν πατέρα δυσφημεῖ λόγῳ,
Τὴν εἰς τὸ θεῖον δὲ μελετᾷ βλασφημίαν.

Est et apud Pythagoricos frequens ejus vocis usus. Dicitur autem hic βλασφημεῖν, non qui Deo maledicit, sed qui quod Dei est sibi arrogat."

4.—*What is τὸ τελώνιον?*

The place for receiving custom. This particular τελώνιον was probably near Capernaum, and there St. Matthew was in the habit of sitting to collect port-duties and customs from those who crossed the lake.

5.—*Ἐν τῇ οἰκίᾳ: whose house (v. 10)?*

St. Matthew's: though the Evangelist's modesty hides his hospitality; but St. Luke (v. 29.) mentions that "Levi" (the præ-Apostolic name of St. Matthew) made Jesus a great feast in his own house, and St. Mark also records the same of "Levi, the son of Alphæus."

6.—*Καὶ ἐγένετο: what is this usage of γίνομαι (v. 10)?*

Hebraistic, and used in this manner by the New Testament writers only.

7.—*Why should the Pharisees enquire as to Jesus eating with publicans (v. 11)?*

Because the publicans, or tax-gatherers, were regarded as heathen, with whom a righteous Jew ought not to consort. There was a proverb, πάντες τελῶναι πάντες εἰσὶν ἄρπαγες (all publicans are thieves). They were infamous persons in respect of their calling, that of hiring

the tributes at a price and raising gain to themselves by exaction. Τελώνου ἔργασία ἄχρωμος (the publican's trade is filthy and sordid), said Artemidorus. The Hebrews had a proverb: "Have not a wife out of a family in which there is a publican."—*Hammond*. The publicans were classed with ἁμαρτωλοί, Jews whom, from their unlawful calling and modes of life, the nation esteemed as profane, no better than the ἄλλοφύλους—the Gentiles.—*Grotius*.

8.—Οὐ θυσίαν: explain the negative (v. 13)?

This is a Hebrew usage of it, and is equivalent to "*rather than sacrifice*." The quotation is from Hosea vi. 6, and the conclusion of the verse supports this interpretation, "and the knowledge of God more than burnt-offerings." Winer says: "It has frequently been laid down as a rule that sentences which contain a single negation, or in which οὐ (μή) forms an antithesis to a preceding affirmative sentence (Matt. ix. 13, Sept.; Heb. xiii. 9; Luke, x. 20) are not always to be understood as purely negative, but (in consequence of a construction which, though Hebraistic, occurs also in Greek prose) must be rendered: *not so much . . . as* (non tam . . . quam), or, *not only . . . but also*, non solum . . . sed etiam."—*Greek Test. Dict.* p. 517.

9.—What was the idea of Grotius as to John's disciples fasting at this time (v. 14)?

That they were so doing on account of John being in prison, and that Christ here replies not to the Pharisees, but to the inquiry of John's disciples; observing that his own followers had not yet lost their Master, as the disciples of John had. Similarly Hammond: "*As long as the bridegroom is with them*, that is, as long as the marriage feast is celebrating (parallel to which is the

time of Christ's abode on this earth, marrying Himself to his spouse, this Church of his), it is not imaginable that they should mourn or fast; but when this marriage feast was turned into a funeral obsequy, then should they *fast in those days*."

10.—*Who were the υἱοὶ τοῦ νυμφῶνος, verse 15?*

The friends of the bridegroom, called by the Jews Shoshbinim.—*Grotius*.

11.—*What is ἀγνάφου, verse 16?*

Undressed cloth that has not passed through the hands of the fuller, consequently less yielding than the old, and will tear away the edges to which it is sewed; and so, *χειρὸν σχίσμα γίνεταί, a worse rent takes place*. (Alford.) The derivation of ἀγναφος is from *a* neg. and γνάπτω, "to smoothe cloth by carding."

12.—*What were ἀσκοί, verse 17?*

Skins for keeping wine; used now in the East as then, and, when old, apt to rend.

13.—*What was the office of the ἄρχων, verse 18?*

The ἄρχων or ἀρχισυνάγωγος was the president or head of the synagogue, who regulated the public service.

14.—*What was the συναγωγή?*

The word in its primary signification stands for any public assembly, a gathering; but it became technical and was used specially for the Jewish place of prayer, and where also public justice was administered. See above.

15.—*How many courts of judicature were there among the Jews?*

Three. I. The great Sanhedrim of seventy-one at Jerusalem. II. In cities large enough to produce 120 men, fit to bear office, there was the lesser Sanhedrim, or council of twenty-three judges. These possessed

much power, extending to life and death in some cases, and are the councils mentioned in Matt. x. 17. III. In the smaller towns there was a court of *three* judges, who had power to decide in inferior cases only, such as theft, damages, restitution, &c. This court appertained to the synagogue, and was exercised by its "rulers." A synagogue was only formed in a place where there were found "ten men of leisure," *Batalnim*, chiefly students of the law, who were usually the elders of it. Of these ten men *three* bore the magistracy; for every synagogue had a judicatory of three rulers, with the power of scourging for slighter offences. These were *Ἀρχισυνάγωγοι*.

16.—*What does ὅτι in verse 18 signify?*

The commencement of a remark in conversation, and it marks also a quotation. According to the English idiom, it is left untranslated. Winer calls it "the particle of recital."

17.—*What other readings are there besides ἄρχων εἰσελθών, verse 18?*

There are *ἄρχων εἰσελθών* and *ελθών* only: *εἰς* standing for *τις*, and found in many MSS.; but it is probable that being written ΕΙΣΕΛΘΩΝ, occasion was taken to render it *εἰσελθών* by some and *εἰς ελθών* by others; but from internal evidence *εἰσελθών* would seem preferable, as it would appear that from our Lord *rising* (*ἐγερθεῖς*), the ruler came into Matthew's house and besought this favour of the Lord as He sat at meat. Tischendorf has *εἰσελθών*.

18.—*What is the force of ἄρτι, same verse?*

"By this time," or "as it were," for the ruler did not know his daughter to be dead, but only in the last extremity; the message from the ruler's house (Mark

v. 35) making this clear; also in the same Evangelist we have ἐσχάτως ἔχει, which we must take to be equivalent to ἄρτι here.

19.—*Is there any reason why the ruler should say to Jesus ἐπίθες τὴν χειρὰ σου?*

It might be because it was the usual action of the prophets, who, in praying for the benefit of any person, laid their hands upon him.—*Grotius*.

20.—*What was the κράσπεδον, verse 20?*

The fringe or tassel worn by the Jews in obedience to the Mosaic Law, as enjoined in Numbers xv. 38. The garment had four corners, called πτερύγια, from each of which was suspended a tassel. To touch either of the lower ones was regarded as a mark of profound respect.—*Bloomfield*. Parkhurst derives κράσπεδον, κρεμάμενον εἰς πέδον, “hanging down to the ground.”

21.—*Are there other instances of the verb σώζω being used for restoring to health, verse 21?*

Yes, several; as in Mark vi. 56; v. 23, 28, 34; x. 52; Luke vii. 50; viii. 48, 50; xvii. 19; xviii. 42; John xi. 12; Acts iv. 9; xiv. 9; James v. 15.

22.—*Who were the αὐλητάς, verse 23?*

Hired mourners among the Jews: properly “flute-players,” from αὐλέω (αὐλός), to play on the flute. See Eccles. xii. 5; Jerem. ix. 17; Amos v. 16. Josephus says, Bell. J. iii. 9, 5: πλείστους δὲ μισθοῦσθαι τοὺς αὐλητάς, οἱ θρήνων κατήρχον αὐτοῖς.

23.—*What word qualifies κωφόν, verse 32?*

Δαιμονιζόμενον, showing that the dumbness was the result of demoniacal influence.

24.—*Who is intended by ἀρχων τῶν δαιμονίων, verse 34?*

Beelzebub, "the god of flies," as some render the word; "the god of a dunghill," says Lightfoot, so named by the Jews in contempt. See 2 Kings i. 2, 6.

25.—*By whom did the Jews cast out devils?*

They exorcised, or pretended to exorcise and cast out devils in the name of the God of Abraham, of Isaac, and of Jacob. Josephus says they had this art from Solomon. Ant. viii. 2, p. 257. So Justin to Trypho the Jew: "If you exorcise in the name of the God of Abraham, perhaps the demon will obey you." Irenæus again (lib. ii. v.): "By the invocation of the Most High, even before the advent of our Lord, men were saved from evil spirits, and even to this day they are thus expelled by the Jews." "It is not improbable," says Hammond, "that God was sometimes pleased to prosper these forms, when He was particularly called on as the one true God as He had revealed Himself to his own people."—*Elsley*.

26.—*Explain the fact of our Lord διδάσκων ἐν ταῖς συναγωγαῖς, verse 35.*

The office of reading or expounding the law, and of admonishing, was not always performed by ministers appointed for the purpose, but might be done by any person with leave from the ἀρχισυνάγωγος, the chief teacher or scribe of the place. (Gemara, f. 26; Megilla, 4—6; Willan. ad Matt. iv. 23.)—*Elsley*.

27.—*What is the root of ἐσπλαγχνίσθε, verse 36?*

Σπλάγχνα, bowels, for there the Jews placed the seat of sympathy. This use of σπλαγχνίζομαι, and σπλαγχνα is limited to the LXX. and New Testament.

28.—*Which is the preferable reading in verse 36, ἐκκαλυμμένοι or ἐσκαλυμμένοι?*

Ἐσκαλυμμένοι, which has been approved by nearly

every commentator from Wetstein downwards; *ἐκλελυμένοι* being, according to Bloomfield, a gloss. The sense of *ἔσκυλμένοι* is "harassed," "vexed," "troubled," denoting properly "to tear and worry," as applied to dogs and other animals. Lachmann, Tischendorf, and Tregelles have *ἔσκυλμένοι*.

29.—*Is "scattered abroad" an adequate translation of ἔρριμμένοι, and are there any other readings, verse 36?*

It would be better rendered "abandoned," "temerè projecti," literally "tossed aside." Lachmann has *ῥεριμμένοι*, and Tischendorf and Tregelles have *ἐριμμένοι*.

30.—*Ἐκβάλλειν is used in two senses, is it not, in verse 38?*

With respect to this word, Hammond remarks that in "ordinary Greek authors, and many times in the New Testament, it signifies *to cast out by violence*; so it signifies also several times in a softer sense only *to send or bring out*," as in xv. 25 and 38 in this chapter, xii. 20, 35; xiii. 52, Luke x. 35; John x. 4.

CHAPTER X.

1.—*How many catalogues of the twelve Apostles are there in the New Testament?*

Four. I. In this chapter. II. Mark iii. 16. III. Luke vi. 14. IV. Acts i. 13.

2.—*Is not St. Matthew's mention of himself in this list characteristic?*

Yes; for humility is distinctive of him. Bengel well

remarks of ὁ τελώνης here: "Confessio humilis Evangelistæ de se. Petrum, Andream, &c., non appellat piscatores: se publicanum appellat." How significant is the change of name from "Levi" to Ματθαῖος or Ματθαῖος = Θεόδωρος!

3.—*What is there common to the four lists?*

That Peter, Philip, James the son of Alphæus, and Judas Iscariot hold the same places. Peter always coming *first*, and Judas Iscariot *last*.

4.—*What priority is signified in the πρῶτος applied to Peter, besides that of arrangement or priority of call, verse 2?*

That termed "primus inter pares," as evidenced when Peter speaks in the name of the Apostles, Matt. xix. 27; Luke xii. 41; answering when all are addressed, Matt. xvi. 16; Mark viii. 29; as when addressed by our Lord as principal, Matt. xxvi. 40; Luke xxii. 31; and addressed by others as representing the whole, Matt. xvii. 24; Acts ii. 37; and generally, he appears as the organ of the Apostles after our Lord's ascension, Acts i. 15; ii. 14; iv. 8; v. 29.—*Alford, Greek Test.*

5.—*Who is Bartholomew supposed by some to be?*

Nathanael. This is Winer's opinion; and the following reasons (given by Alford) help the supposition: (1.) The name Bartholomew, derived from bar, *the son of*, Talmai or Tolomæus, is not his own name but a patronymic. (2.) He follows next in order as Nathanael, in John i. 46, to the Apostles Andrew and Peter, with the same formula which had been just used of Philip's own call (v. 44.),—εὗρίσκει Φίλιππον τὸν Ναθαναήλ. (3.) He is there, as here, and in Mark and Luke, in connection with Philip. (4.) In John xxi. 2, at the appear-

ance of our Lord on the shore of the Sea of Tiberias, Nathanael is mentioned as present, where five, if not seven Apostles are recounted.—*Note in loc. Greek Test.*

6.—*What is Θωμᾶς equivalent to in Greek?*

Δίδυμος, or twin. Dr. Donaldson supposes Matthew and Thomas to have been twin brothers.

7.—*With whom do some identify Ἀλφαῖος?*

With Κλωπᾶς (John xix. 25), as these two Greek names are but different ways of expressing the same Hebrew name. Then this Ἰάκωβος ὁ τοῦ Ἀλφαίου may be the James the Less, mentioned (Mark xv. 40), and possibly also the ἀδελφὸς τοῦ κυρίου mentioned Gal. i. 19. — *Alford.*

8.—*With whom is Λεββαῖος ὁ ἐπικληθεὶς Θαδδαῖος identified?*

With Ἰούδας Ἰακώβου, mentioned by Luke, vi. 16, and in Acts i. 13. Judas (the brother of) James most likely (and not son, as Dr. Donaldson supposes).

9.—*What are the other readings for Κανανίτης, and what is the meaning of the expletive?*

Καναναῖος and Κανναῖος. The word comes not from the name of a place but from a Hebrew word, from whence is Κανναῖ, signifying *zeal*, and so is = *ζηλωτής*, the Zealot, of St. Luke vi. 15, and Acts i. 13.—*Hammond.* The Zealots were a sect of the Jews very zealous for the law. Similarly Grotius: “Non originem significat, sed est cognomen Hebræum, quod Lucas proprie reddidit *Ζηλωτής*, quomodo et LXX. eam vocem reddiderant Exod. xx. 5, et alibi.” Olshausen says: “The person of Simon with the cognomen ὁ Καν. is described in a manner not to be mistaken, by the explanatory cognomen ὁ *ζηλ.* which St. Luke gives of

him in his Gospel as well as in the Acts of the Apostles. *Kav.* from Hebrew word = to be zealous. He belonged to those of whom mention is made by Josephus (Bell. Jud.)." Lachmann, Tischendorf, and Tregelles have *Kananaïos*.

10.—*What is the meaning of Ἰσκαριώτης?*

A man of Carioth. Hammond also says that there is a Syriac word which calls a wallet or purse *secariat*, whence Iscariota may mean "him that hath the wallet," which was the office of this Judas. (Bengel also gives both interpretations.)—*Ann. in v. Ἰσ.*, vol. iii. Oxf. ed.

11.—*What is the construction of δωρεάν, verse 8?*

Δωρεάν is used adverbially, being the accusative of *δωρεά*. Parkhurst explains the construction by supplying *κατά*, but this hardly seems necessary. Instances of such adverbial usage occur in the two words *δωτίνην* and *προϊκα*. *Δωτίνην*, from *δωτίνη*, "freely," is used by Herodotus, and *προϊκα*, from *προίξ*, in Xenophon and Sophocles. In Homer (Od. xvii. 413) the genitive *προικός*, is the case employed adverbially; this usage, however, gave way in later Greek, as a rule, to the accusative. Wahl says simply, "accusat. subst. *δωρεά* adverbiascens, *gratis*, *gratuito*." We may add here the admirable saying of Augustine as quoted by Wordsworth *in loc.*: "*Gratia vocatur quia gratis datur.*"

12.—*What was the πήρα, verse 10?*

A small bag to carry provisions in. The word is used in the same way by the Greek writers. Thus Homer, Od. xvii. 410: *πλήσαν δ' ἄρα πήρην σίτου καὶ κρείων*, "they filled his scrip with bread and meat."

13.—*What is the difference (verse 10) between the σανδάλιον and ὑποδήμα?*

The *σανδάλιον* was a sole of wood fastened to the foot by strings tied on the upper part of it, and is, according to Parkhurst, the same as *ὑπόδημα*; but Lightfoot says the latter was of closer construction and of more convenient and delicate use, and Grotius gives this distinction also.—*Elsley*. Schleusner is of opinion that however much the words differed originally, yet “In Novi Testamenti libris non differt *ὑπόδημα* a voce *σανδάλιον*,” and even goes on to say: “Alexandrini hebraicum quod *calceos et calceamenta omnis generis* denotat, mox *ὑπόδημα*, mox vero *σανδάλιον* transtulerunt.” Olshausen evidently thinks it playing with words to make any distinction between these words, and calls it “*micrology*” to insist on a difference here with respect to them.

14.—*What does Grotius denominate the phrase* Ἡ εἰρήνη ὑμῶν πρὸς ὑμὰς ἐπιστραφήτω?

A Hebraism; and says: “Reverti verbum ad proferentem dicitur quod eventu optato caret, ut videri est Es. lv. 11, et Ps. xxxv. 13.”—*Ann. in loc.* “Wherever,” says Olshausen, “blessing meets with no resting-place, there it returns to those that pronounced it as to its source of life.”

15.—*What is the distinctive meaning of* φρόνιμος *from* σοφός?

Φρόνιμος is *prudent*, as having a reference to the *means* towards a certain end, whereas σοφός refers to wisdom both in its *means* and *ends*. Φρόνιμος, Dean Trench considers to be a “middle term not bringing out prominently the moral characteristics, either good or evil, of the action to which it is applied, but recognizing in it a skilful adaptation of the means to the end — affirming nothing in the way of moral appro-

bation or disapprobation, either of means or end, but leaving their worth to be determined by other considerations."—*On Miracles*, p. 440.

16.—*What is the derivation of ἀκέραιοι?*

Ἀκέραιος, "harmless," is derived from ἀ negative and κεράννυμι, to mix. Comp. 1 Cor. xiv. 20.

17.—*Is not the article in τῶν ἀνθρώπων to be translated?*

It would appear that it ought to be, as referring to the persons just spoken of. — *Bishop Middleton on Greek Art.*

18.—*What are the συνέδρια?*

The courts of *seven*, appointed in every city to take cognizance of causes both civil and criminal. See Acts iv. 67, v. 40; Deut. xvi. 18.

19.—*What are the different opinions as to what places are meant by συναγωγαῖς in the 17th verse?*

Beza supposes these synagogues to be the same as the councils of twenty-three judges, or as the Sanhedrim. Grotius, that they were large assemblies of the elders and people, such as he would find traces of in 1 Macc. vii. 12, and History of Susanna, verse 41. But, says Elsley, it is clearly agreed that both these acute and judicious critics are in this instance mistaken, and that the customary synagogue is here signified.

20.—*What is καὶ δέ equivalent to in verse 18?*

When καὶ δέ are found in one and the same clause, as often in the best authors, the expression = et vero, atque etiam, "and also;" καὶ means "also," δέ "and."—*Winer*, p. 464.

21.—*What is a better rendering for μὴ μεριμνήσητε than "take no thought"?*

"Be not over-anxious," — a sense which this word

bears vi. 27, concerning which see question *in loc.* But we may add here the force which Grotius gives to the word: "Vox *μεριμνᾶν*," he says, "non qualemunque meditationem sed animi anxietatem significat, et laboriosam præparationem qualis esse Oratorum solet."—*Ann. in loc.*

22.—*What does Winer remark on the use of τι for δ and δ τι in the New Testament?*

After verbs of knowing, enquiring, &c., and in indirect questioning, the New Testament writers never employ *δοῦναι*, *δ τι*, the classic Greek form in such cases, but invariably the interrogative *τίς*, *τι*, as Matt. xx. 22; Luke xxiii. 24; John x. 6; Acts xxi. 33, &c.; the interrogative *τι*, thus used, becomes equivalent to *what* as a relative, and then he cites verse 19 of this chapter.—*Gram. of New Test. diction.*

23.—*Is not οὐκ ἔστι μαθητὴς κ.τ.λ. a proverbial expression?*

Yes, and well known among the Jews. Aben Ezra, on Hosea i. 2, sets it down in Hebrew: "It is enough, or sufficient, for the servant to be as his master," i. e. he hath no reason to expect any better portion, hath all reason to be content with that."—*Hammond.*

24.—*Is the usage of δώματα as the roofs of houses only, peculiar to the New Testament writers (v. 27)?*

Yes; for the classic writers used *δώματα* for houses generally; the LXX., however, use the word in the New Testament sense also.

25.—*What does Winer remark as to the usage of φοβεῖσθε ἀπό in verse 28?*

That *φοβεῖσθαι*, to be afraid in reference to something, to fear something (for one's self), is usually construed with the accusative, but sometimes has *ἀπό* (to

be afraid of, from), as here. Greek authors say, φοβεῖσθαι ὑπό τινος or τινι; φοβεῖσθαι ἀπό is an imitation of the Hebrew.

26.—*What is the history of the word γέννα and its meaning?*

It is a Hebrew word, used by the LXX., and is a corruption of two other Hebrew words meaning *valley* and *Hinnom*, the name of its possessor. It was near Jerusalem, and had been the place of those abominable sacrifices in which the idolatrous Jews burnt their children alive to Moloch, Baal or the Sun. The Jews used the word in our Saviour's time for hell, the place of the damned, and our Lord adopted it (γέννα τοῦ πυρός, referring primarily to the burning alive in the valley of Hinnom) with reference to the invisible world and the future vengeance of an offended God. — *Parkhurst*.

27.—*Does our "farthing" represent the value of an ἀσάριον in verse 29?*

No; the ἀσάριον was a Roman coin (assarius = as) and was equal to the tenth part of a denarius, or about *three* farthings of our money.

28.—*Explain the negative in the expression ἐν ἑξ αὐτῶν οὐ, v. 29.*

This expression, (vel) unum non, ne unum quidem, is contrasted with δύο: *two* for a farthing, and not even one, &c. This construction (with a negative) occurs also in Greek authors. It cannot be called either a Hellenism or a Hebraism, but is generally employed, as more emphatic, for οὐδεὶς, properly the same in signification, but weakened by usage. Hence likewise οὐδεὶς must be taken together, *nemo quisquam, nemo unus*.

Matt. xxvii. 14, οὐδὲ ἐν ῥήμα, ne unum quidem ; John i. 3 ; Rom. iii. 10 ; 1 Cor. vi. 5.—*Winer*, p. 186.

29.—*What form of expression is ὁμολογήσει ἐν ἐμοί, v. 32 ?*

Hebraistic ; the preposition ἐν being used for the accusative of the object.

30.—*Was not to "take one's cross" a proverbial expression ?*

Yes ; for it was a Jewish as well as a Roman term for any extraordinary sufferings, and it is probable they had it from the Persians, who made use of that form of punishment.—*Grotius*.

31.—*What is εἰς ὄνομα equivalent to ?*

"Because he is," the expression being a Hebraism.

32.—*What does Winer term the sentence δεῖ ἐὰν ποτισῇ . . . ποτήριον ψυχροῦ ?*

A sentence of defective structure, and he quotes it as an example of the following remark : "It is extremely common (he says) to omit a substantive in certain fixed phrases in special contexts, and to express merely its qualifying adjective, when that manifestly points to the word suppressed." *Grotius* says of this expression : "Proverbiale loquendi genus, quo hodie in multis linguis utimur quoties minimum aliquod beneficium significatum volumus." We cannot bear too much in mind his application : "Docemur hic facta ex animo, non animum ex factis, apud Deum æstimari."—*Ann. in loc.*

CHAPTER XL.

1.—*Where was John the Baptist imprisoned?*

At Machærus; Josephus says, Ant. xviii. 1, 2: *ὁ μὲν ὑποψία τοῦ Ἡρώδου, δέσμος εἰς τὸν Μαχαιροῦντα πεμφθεὶς (μεθόριον δὲ ἐστὶ τῆς τε Ἀρέτα, καὶ Ἡρώδου ἀρχῆς ταύτῃ κτίννυται.*

2.—*What is the other reading for δύο, — that of the Textus Receptus?*

Διά; concerning which Wordsworth remarks that “it is more likely that *διά* should have been altered by copyists into *δύο*, than *δύο* into *διά*,” consequently he retains *διά*: as also Alford, Lachmann, Tischendorf, and Tregelles.

3.—*Was not ὁ ἐρχόμενος a proverbial expression with reference to the Messiah?*

Yes; for the prophecies (says Whitby) in the Old Testament were so plain of Shiloh’s coming, yet his person and name were so unknown that he is most frequently called “he that cometh,” or the coming king and coming kingdom. The Hebrew term is Habba.

4.—*Give the derivation of σκανδαλισθῆ?*

The root of the verb is *σκάνδαλον*, and is a metaphorical term for anything which obstructs the Christian’s course and causes him to fall from the faith; *σκάνδαλον* signifies in the Old Testament, (1.) a trap, gin, or snare, Ps. lxi. 22; Wisdom xiv. 11; 1 Macc. v. 4. (2.) A sharp stake driven into the ground over which an enemy’s army is expected to pass, to wound their feet or legs. (3.) A block or stone to stumble over. (4.) In Ps. i. 20, it is used metaphorically for slander. In

the New Testament the metaphor is borrowed from the stake or caltrop thus wounding a Christian, and causing him to slacken his course; but in particular places from a *snare*, as Matt. v. 29, xviii. 8; and from a stumbling-block, as Rom. ix. 33.

5.—*What does ἀλλά assume here, verse 8?*

Winer says that ἀλλά after a negative question assumes a negative answer, and quotes this verse. — *Gr. New Test. Dict.* p. 463.

6.—*Where is the prophecy quoted by our Lord, verse 10?*

In Malachi iii. 1, where it is, “before *my* face.” This is an instance where the Evangelists, while retaining the sense, do not quote κατὰ λέξιν, or precisely as written.—*Grotius. Elsley.*

7.—*What is βιάζεται put for, verse 12?*

Βιάως κρατεῖται; the sense of the passage being that many strove earnestly to enter the kingdom of heaven, as all must *strive* who would enter in. Wordsworth well compares Luke xiii. 24, ἀγωνίζεσθε εἰσελθεῖν διὰ τῆς στενῆς πύλης.

8.—*Why does our Lord refer to John the Baptist as Ἡλίας ὁ μέλλων ἔρχεσθαι?*

Because the Jews were expecting the advent of Elias *in person*, but our Lord pointed out to them that John the Baptist was Elias, not indeed in person, but his Antitype, and that he came in the power and spirit of Elias. (Luke i. 17.) John himself denied that he was (as they expected) Elias in person.

9.—*What is ἐδικαιώθη equivalent to, and explain the passage, in verse 19?*

To δικαία ἐλογίσθη. The meaning of this expres-

sion depends upon the signification given to *δικαίωω*. Parkhurst gives "to justify, to acknowledge, or declare to be just or righteous," but he does not offer any explanation of this particular passage. Rose, however, in his edition of Parkhurst, adds the following valuable remarks by way of supplying the deficiency. "In Matt. xi. 19, Schleusner says, wisdom can be rightly appreciated by its cultivators. Fischer (de Vit. Lex. Nov. Test. p. 574 seq. Prol. xxv. No. 4) defends at great length an explanation offered by Munster and Perizonius, not differing, perhaps, in foundation from those of Schleusner and Wahl: *the divine doctrines which I teach, and which are received by the heads of the Jews, are approved and reckoned true by the people*. They, as receiving it, would be properly called τέκνα τῆς σοφίας, children, disciples, of wisdom. We know that the Jews called their teachers fathers, from Matt. xxiii. 9. That *δικαίωω* will bear the sense to reckon good or right, is clear enough; and the gloss ἐτιμήθη was found substituted for this word in a MS., and is used by Theophylact on St. Luke in explaining the passage in this way. Elsewhere Theophylact on St. Matt. and also St. Jerome on the place make σοφία to be Christ himself. It may be added that καί has often the adversative sense which this explanation of the passage makes necessary." Wahl says, "ἡ σοφία . . . αὐτῆς, sapientia (i. e. vel causa sapientiae, vel sapiens vitæ ratio, quam secuti sunt tum Johannes, tum Jesus) talis pronuntiata est, qualis esse debet, i. e. justa et proba declarata est (vel declarari solet) occasionem præbentibus discipulis ejus." The children reflect the character of the father, or teacher. Wisdom is vindicated by the conduct of her children who appreciate her and approve her before

all. Thus Augustine says: "Wisdom is justified of her children, because the holy Apostles understood that the kingdom of God was not in meat and drink, but in patient enduring." Hilary, like Jerome, takes σοφία to be Christ. (*Catena Aurea in loc.*) The σοφοί, be it remembered, are those who are wise in their *means* and *ends*. Whitby suggests the explanation that these words were said by the Pharisees as "a continuance of their scoff; *i. e.* This Jesus who pretends to be a teacher of the highest wisdom, and represents our wise men as fools, behold the fruits of his wisdom, gluttony and drunkenness, while we fast twice in the week; behold what associates he draws to him, and converses with publicans and sinners: from these fruits and associates you may judge of his wisdom." This interpretation does not seem satisfactory, and Whitby himself does not lay any stress upon it, only suggesting it as it were as a probable one, and different from the "common interpretation" above. The comment of Grotius on the passage is well worthy of quotation. After saying that the expression itself was a Jewish proverb accommodated to present circumstances, he adds: "ἡ σοφία hic nihil aliud est quam quod apud Lucam vii. 30, βουλὴ τοῦ θεοῦ (*consilium Dei*), sapientissimum nimirum Dei consilium Judæos et Johannis severitate et Christi comitate ad pœnitentiam revocantis, ne quid inexpertum relinqueret, atque etiam ne quid illi causari possent. Placebant sibi multi vitæ austeritate; hac ipsa in re multum illos Johannes antecessit. Alii popularitatem requirebant: Christo nemo unquam fuit popularior. Rursum Johannes, ut pœnitentiæ præco, ad severitatem compositus, Luc. i. 15; Matt. iii. 4, Christus comis, ut veniæ largitor."—*Ann. in N. Test.* vol. i. Groningæ.

10.—Where were Chorazin and Bethsaida?

On the sea of Galilee. There were two villages named Bethsaida: the one mentioned here was Bethsaida of Galilee, the birthplace of Peter, Andrew, and Philip; the other, on the east and opposite side of the lake, was that called "Julias" by Philip the tetrarch, in honour of Julia, the daughter of Augustus. The precise sites of Chorazin and Bethsaida, on which woe was denounced, are not known. Lord Lindsay, in his "Letters from the Holy Land," says he could hear nothing of Chorazin and Bethsaida, though he named them to almost everyone he met.

11.—*What is known as to the exact site of Capernaum?*

Nothing certain; Eastern travellers differing much among each other as to the precise locality. The evidence in favour of each place amounts to but a contest of probabilities. Dr. Robinson's identification of a place now called "Khan Minyeh" with Capernaum, is accepted by Dr. Stanley, so far at least as he holds that "it combines more probabilities than any other spot." But the fact is that Capernaum has shared the fate, as it did the woe, of ungrateful Chorazin and Bethsaida. Of it, Lord Lindsay says, "no traces remain, not even, so far as I could ascertain by repeated inquiries, the memory of its name. Truly, indeed, has Capernaum been cast down to Hades—the grave of oblivion." Once, perhaps, it could be pointed out, for Dr. Stanley thinks there is no reason to doubt that the site was the true one, on which in the fourth century a church was built by Joseph Count of Tiberias. "It has indeed been more tolerable for 'the land of Sodom' in the day of its earthly judgment than for Capernaum, . . . for the name, and perhaps even the remains, of Sodom are still to be found on the shores of the

Dead Sea, whilst that of Capernaum has, on the Lake Gennesareth, been utterly lost.”—*Stanley's Sinai and Palestine*, chap. x. p. 384.

12. — *Give the derivation of ἀνεκτότερον, verse 22.*

It is the comparative of ἀνεκτός from ἀνέχω, to bear; “more tolerable,” “more easy to be borne,” i. e. the burden of punishment inflicted on Sodom, ἐν ἡμέρᾳ κρίσεως, shall be more easy to be borne than that which should fall on highly favoured and ungrateful Capernaum.

13. — *What does Ἅδης signify, verse 23?*

A state of perishing or dissolution, but also the place of departed souls, and in both of these senses (see Hammond) used by profane authors; the unseen (ἄ, εἰδής) condition of πάντες ἐπιχθόνιοι, all mortal men. Philemon has it:

Καὶ γὰρ καθ' ἥδην δύο τρίβους νομίζομεν·
Μίαν δικαίων, χάτεραν ἀσεβῶν ὁδόν.

The LXX. usage of the word is found in Gen. xxxvii. 35; Esther xiii. 7; Bar. iii. 19. See, also, Acts ii. 27; Rev. vi. 8; Rom. iv. 25. Theophylact, on Ephes. iv. 9, interprets *the lower parts of the earth* to be *hades*. Bengel has: “Ἅδου (infernium) qui est infimum in rerum naturâ.” Our English word “hell” adequately represents the Greek Ἅδης; since it is unquestionably derived from the Anglo-Saxon verb *hel-an*, “to cover, to conceal.” See Richardson “On the Study of Language”; Wright’s “Provincial Dictionary”; Tyrwhitt’s “Glossary to Chaucer.”

14. — *Is not ἐξομολογούμεν a Hebraism, verse 25?*

The construction is peculiar to Hebrew and unknown in Greek prose. It may then be fairly termed a He-

braism. Winer remarks: "Attaching a derivative meaning of a Hebrew term to a Greek word which had merely the same primitive signification as the former was the simplest mode of Hebraising," and he instances, "*ἐξομολογεῖσθαι τινι*, to praise one, thanking."

15.—*What is the derivative force of χρηστός, verse 30?*

Χρηστός is from *χράομαι*, to use; hence, *useful, profitable*, and then it passes on to the sense of *kind and good and gentle*, as here. The yoke of Christ's religion (*ζυγός*) is not a hard galling yoke, but a gentle one; the obligations of the Gospel, as opposed to Pharisaical burdenings, are those that are profitable and full of kindness (*χρηστότης*). The *μου* here is emphatic.

16.—*What is the meaning of ἐλαφρόν, verse 30?*

"Light in weight;" hence, *ἐν ἐλαφρῷ ποιεῖσθαι τι*, is to make light of a thing. It has also the sense of *facilis, agilis*; *ἐλαφρος*, a stag, being its root.

CHAPTER XII.

1.—*Is not σάββατον used both in the singular and plural for "the Sabbath day?" and similarly "for a week?"* (v. 1.)

Yes; as in this chapter: plural in the 1st verse, singular in the 2nd. The double usage is very frequent. Instances of the singular are, Matt. xii. 2, 8; xxiv. 20; Mark ii. 27, 28; vi. 2; xvi. 1; Luke vi. 1, 2, 5, 7; xiii. 14, 16; xiv. 1, 3, 5; xxiii. 54, 56; John v. 9, 10, 16, 18; vii. 22, 23; ix. 14, 16; xix. 31; Acts xiii. 27,

42, 44. Of the plural, Matt. xii. 1; xxviii. 1; Luke iv. 16, 10; Acts xiii. 24; xvi. 13; xvii. 2. *Σάββατον* is also used both in the singular and plural for a week. In the singular, Matt. xvi. 9; Luke xviii. 12. Plural, Matt. xxviii. 1; Mark xvi. 2; Luke xxiv. 1; John xxi. 19; Acts xx. 7; 1 Cor. xvi. 2.

2. — *Does not the parallel passage in St. Luke strengthen the argument in the text?*

Yes; from the fact that "the Sabbath-day" was not an ordinary one, but a *σάββατον δευτερόπρωτον*. A difficulty exists as to the right interpretation of the term *σάββατον δευτερόπρωτον*, since it exists nowhere but in the New Testament, and there only used by St. Luke. Olshausen tells us that "according to the usual opinion, which originated with Scaliger, the expression *δευτερόπρωτον σάββατον* is made use of to signify the first Sabbath after the second day of the Passover, so that it may be resolved into *σάββατον πρῶτον ἀπὸ δευτέρας ἀπὸ τοῦ πάσχα*, 'the first Sabbath after the second day from the Passover.' For, according to the Mosaic institution (Levit. xxiii. 11), the firstfruits of sheaves were offered to the Lord on the second day of the Passover ('on the morrow after the Sabbath'), and from this day seven Sabbaths were counted to the day of Pentecost. Hence, the Sabbath following this second day of the Passover is the one called *δευτερόπρωτον*, 'the second after the first.' Hence, also, the plucking of the ripening ears by the disciples accords very well with this opinion, nevertheless it is to be considered that the harvest continued until the day of Pentecost, which was in fact, properly speaking, the feast of harvest; the disciples, therefore, might have strayed through the fields also at a later period. Jesus, furthermore, must have left Jerusalem very soon to

have wandered in the fields of Galilee, on the very first Sabbath after the feast, which, as is well-known, is celebrated during a period of seven days. In fine, the explanation itself is certainly ingenious notwithstanding, and possibly correct, but proofs are wanting for the support of it." Schleusner adds his testimony in favour of Scaliger's explanation. He says of it: that is an "interpretatio, omnium facillima, et summa veri specie commendabilis, quem secutus est Casaubonus." Olshausen adds another explanation which should be given, however much it may be thought less satisfactory than what may be called the received view. "We may imagine," he says, "that every first Sabbath of two closely connected with one another, and as it were belonging to one another, may have been called in this manner; this case, however, frequently occurred. For on the three great festivals, the first and the last of the seven days were celebrated, and these might very easily fall on Sabbaths, so that two days of rest followed one another: in like manner was it with the new moons. The first day of both would thus be called *δευτερόπρωτον*. In favour of this explanation, although it likewise cannot be proved, would be the omission of the article, which points, in a manner not to be mistaken, to many *σάββατα δευτερόπρωτα*."—*Comment. in loc.*

3.—*Was τίλλειν στάχνας lawful on any other day?*

Yes; according to Deut. xxiii. 25: "When thou comest into the standing corn of thy neighbour then thou mayest pluck the ears with thine hand; but thou shalt not move a sickle unto thy neighbour's standing corn."

4.—*On what occasion did David "an hungered" eat the shew bread?*

When he fled from Saul to Abiathar the priest at Nob, a city of the priests; 1 Sam. xxi. 6.

5.—*What were the ἄρτους τῆς προθέσεως, verse 4?*

The *duodecim panes propositionis* or *panes ordinis*, so called from their being set on the holy table before God, and sometimes designated the “loaves of the faces” (ἐνώπιον), as being always in conspectu Dei, and therefore holy (1 Sam. xxi. 6); whence incense was placed on them (Levit. xxiv. 7), an offering made afresh to God in the name of the *twelve* tribes, and an acknowledgment that they derived their sustenance in body and soul from Him whose eye was ever upon them.—*Wordsworth.*

6.—*Which is the better reading μείζον or μέλζον, verse 6?*

According to Alford μείζον is the better-supported reading, and therefore the rendering is not that of the Author. Ver., but “a greater thing than the Temple is here.” The argument is: “If the priests in the Temple and for the Temple’s sake, for its service and ritual, profane the Sabbath, as ye account profanation, and are blameless, how much more these disciples who have grown hungry in their appointed following of Him who is greater than the Temple, the true Temple of God on earth, the Son of Man.”—*Alford, Greek Test.* Lachmann, Tischendorf, and Tregelles also have μείζον.

7.—*Explain τοῖς σάββασιν οἱ ἱερεῖς ἐν τῷ ἱερῷ τὸ σάββατον βεβηλοῦσι, verse 8.*

The priests were accounted to profane the Temple by performing various works necessary for carrying out the Jewish ritual. The Jews had a proverb, “In templo non esse Sabbatum.”

8. — *What is remarkable about the term ὁ Τίς τοῦ ἀνθρώπου, verse 8?*

That it is used *for* our Lord, and *by* our Lord alone, in the Gospels, and only once by any other person, St. Stephen, Acts vii. 56. The argument here is: Since the Sabbath was ordained for man, the Son of man, who has taken upon Him full and complete manhood, has this institution under His power, and can authorise his disciples to do what they are now doing on the Sabbath-day.—*Wordsworth, Greek Test.*

9.—*To whom does αὐτῶν refer in verse 9?*

To the Galileans, among whom Jesus was then residing.—*Winer, p. 159.*

10.—*What is the force of the article τήν in verse 10?*

It is used κατ' ἐξοχήν for the *right* hand; and in the parallel passage in St. Luke vi. 6, the right hand (ἡ χεὶρ αὐτοῦ ἡ δεξιὰ) is expressed.

11.—*What does Winer remark as to ὑγίης, verse 13?*

That it is an instance of the predicate being an adjective.—*Gr. Test. Dict. p. 550.*

12.—*Where is the prophecy quoted in verse 18, and is it quoted κατὰ λέξιν?*

The prophecy is found in Isaiah xlii. 1, and differs here both from the Hebrew and the Septuagint, and is therefore not quoted κατὰ λέξιν. The Septuagint has Ἰακώβ ὁ παῖς μου . . . Ἰσραὴλ ὁ ἐκλεκτός μου. . The Rabbis, says Alford, generally understood it of the Messiah. The sense is the same.

13.—*Is not ἐλπίζω found with different prepositions in the New Testament, and with what distinction of meaning? (v. 21.)*

Ἐλπίζω is found with ἐν (1), with εἰς (2), with ἐπὶ

and dative (3), with *ἐπὶ* and accusative (4), and here with the simple dative (Lachmann, Tischendorf, and Tregelles), but with *ἐν* (Elzevir, Beza). Dean Ellicott, as to (1) occurring 1 Cor. xv. 19, explains "*spes in Christo reposita*:" as to (2) occurring John v. 45; 2 Cor. i. 10; 1 Pet. iii. 5, "marking the direction of the hope, with perhaps also some faint (locative) notion of union or communion with the object of it:" (3) occurring Rom. xv. 12; 1 Tim. iv. 10; vi. 17, "marking the basis or foundation on which the hope rests;" (4) occurring 1 Tim. v. 5, "marking the mental direction with a view to that reliance." See note on 1 Tim. iv. 10, on "the Pastoral Epistles," p. 60. The preposition in LXX., from which this passage is quoted, has *ἐπὶ* with dative, Is. xlii. iv.

14.—*Ἐφθασεν* has a stronger signification than simply "*come unto you*," in verse 28, has it not?

The full force of *φθάω* is lost sight of here, which is well rendered by Erasmus Schmidt, "the kingdom of God is come to you sooner than you expected."—*Parkhurst, in v.*

15.—*What is generally supposed to be the ἡ τοῦ Πνεύματος βλασφημία, verse 31?*

Judging from the context, it would appear that the blasphemy against the Holy Ghost is that which ascribes to Beelzebub, the chief of the devils, works done by the Spirit of God. "He who speaks a word against the Son of Man," says Jerome, "being offended by my outward appearance, "seeing that I am supposed to be the Carpenter's Son, and to have James and Joses and Judas for my brethren, he may be forgiven; but he who sees my mighty works and reviles me who am the Word of God, and says that the words of the Holy Spirit work-

ing by me, are the words of Beelzebub, has no forgiveness." To this paraphrase of Jerome may be added that of Chrysostom. "Be it that ye have stumbled at Me because of the flesh which is around Me; but can ye in the same manner say of the Holy Spirit, We know Him not? Wherefore this blasphemy cannot be forgiven you, and ye shall be punished both here and hereafter, for since to cast out demons and to heal diseases are of the Holy Spirit, you do not speak evil against Me only, but also against Him." Augustine interprets the passage prospectively, and as if our Lord used the words as a caution, for he says: "He may seem to have warned them that they should come to grace, and that after grace received they should not sin as they now sinned. For now their evil word had been spoken against the Son of man, but it might be forgiven them if they should be converted, and believe on Him. But if, after they had received the Holy Spirit, they should be jealous against the brotherhood, and should fight against that grace which they had received, it should not be forgiven them, neither in this world, nor in the world to come." (Sermon on the Mount.) Athanasius (as quoted by Wordsworth) says of those who ascribe to Beelzebub works done by the Spirit of God, "that they who sin thus judge God to be the Devil, and the true God to have nothing more in His works than the Evil Spirit." (Athan. ad Serapion, § 50.) Whitby follows the interpretation of Augustine, by referring the "blasphemy" to the speaking against the *ensuing* dispensation of the Holy Ghost. In his Appendix to chapter xii., he discusses the subject at length, but the following paraphrase in it will suffice here. "You have represented me as a winebibber, and as a friend of publicans and sinners, and as one who casts out devils by Beelze-

bub; and you will still go on after all the miracles which I have done among you, to represent me as a false prophet and a deceiver of the people; but, notwithstanding, all these grievous sins shall be forgiven you, if that last dispensation of the Holy Ghost, which I shall, after my ascension, send among you, shall prevail with you to believe in Me: but if, when I have sent the Holy Ghost to testify the truth of my mission, and of my resurrection, you shall continue in your unbelief, and shall blaspheme the Holy Ghost, and represent him also as an evil spirit, your sin shall never be forgiven, nor shall then anything be farther done to call you to repentance." Ford quotes in loc. John Hales (of whom Rose in Biograph. Dict. says that he was a learned English Divine and Critic, usually distinguished by the appellation of the *ever-memorable*, born 1584—died 1656): "The blasphemy against the Holy Ghost was when men, believing Christ's miracles (John vii. 28), did enviously ascribe them to the devil, which they knew and believed to be done by God's power." (Tract on the Sin against the Holy Ghost.) Hammond to the same effect thus paraphrases the passage, and differences the two sins: "Whosoever shall say this against the Son of Man, that is, shall not receive me as I am the Son of Man, or before I am sufficiently manifested by the Spirit or finger of God to be the Messiah, he may by want of light or manifestation be excusable, and by a general repentance for all his sins of ignorance may receive pardon. But he that shall resist the Spirit of God, manifestly shining in these miracles wrought by Christ, to the astonishment and conviction of all but Pharisees (v. 23), and shall impute those miracles to the devil, which, by what hath been said, sufficiently appear to be the works of God's own power; if he,"

&c. Beveridge finds an argument in this passage for the Divinity and Personality of the Holy Ghost, and well says: "If the Holy Ghost be not God, how can we sin against him? or how comes our sin against him to be unpardonable unless He be God?" And just before: "We may sin against the Holy Ghost as well as against Father or Son; nay, sin against this Person only is accounted by our Saviour himself as a sin never to be pardoned, Matt. xii. 31, 32" (on Art. v. Of the Holy Ghost). Similarly Bishop Pearson makes use of the passage: "If the Holy Spirit were no Person, the sin could not be distinct from those sins which are committed against Him whose Spirit he is." And again: "That sin, which is particularly called the blasphemy against the Holy Spirit, is a sin against God, and in such a manner aggravated, as makes it irremissible; of which aggravation it were incapable if the Spirit were not God."—*On the Creed*, Art. viii.

16.—*What is the phrase ἐν τῷ μέλλοντι equivalent to, verse 32?*

To εἰς τὸν αἰῶνα, as in the parallel passage in St. Mark iii. 29; and they are both, taken together, equivalent to nunquam. The expression is Hebraistic, and in the Talmud has the same extensive meaning.

17.—*What is the adequate translation of ποιήσατε in verse 33?*

Not simply "make," as in Auth. Ver.; but "recognise, acknowledge, confess, judicate, agnoscite." The best commentators, says Bloomfield, refer the words to our Lord Himself, and from the context this interpretation seems most reasonable. As if our Lord had said: "Acknowledge the tree to be good of which the fruit is good, and that bad of which the fruit is bad:

‘ the goodness of my doctrine argues its divine origin, as good fruit, a good tree.’ ” — *Greek Test. note in loc.*

18. — *What is the force of ἀργόν, verse 36 ?*

Ἀργός is a contraction from ἀεργός, that is, *a* negative, and ἔργον, a work; any word expressing not working *for good*, would represent the Greek better than our word “idle.” The word was used of money yielding no return, and is generally opposed to ἐνεργός.

19. — *By what computation does it appear that our Lord was τρεῖς ἡμέρας καὶ τρεῖς νύκτας in the grave, verse 40 ?*

By the Jewish mode of reckoning time, which according to Lightfoot, quoting the Jerusalem Talmud, was such that “a day and night together made up a *νυχθήμερον*, and that any part of such a period is counted as the whole.” This usage is also to be noticed among the Greeks. Thus Thucyd. vii. 75, *τρίτη ἡμέρα ἐπὶ τῆς ναυμαχίας*, that being what we should call the *second* day. — *Bloomfield.*

20. — *Who is thought to be βασιλίσσα νότου, verse 42 ?*

Josephus refers to her as *τὴν τῆς Αἰγύπτου καὶ τῆς Αἰθιοπίας τότε βασιλεύουσαν γυναῖκα*, by which Meroë is meant; Candace being the usual name of the queen of that country. Winer, quoting the Koran, identifies her with the Queen of Sheba; Sheba being in Arabia Felix near the Red Sea, contiguous to Aden, and abounding in spice and gold and precious stones. There is also an Abyssinian tradition calling her Maqueda, and which supposes her to have embraced the Jewish religion in Jerusalem.

21. — *What are the various interpretations of ἀδελφοί in verse 47 ?*

Commentators differ very much on this subject. Some suppose that *brothers*, others that *half-brothers*, *i. e.* sons of Joseph by a former wife, and others again that *cousins* are meant. There is an absence of positive evidence for either supposition. There is no mention in Holy Scripture of Joseph's former marriage, and the Sacred Writings are equally silent as to whether Joseph and Mary had any children after the birth of Jesus; and some think there is no reason to believe that ἀδελφοί was used commonly as of cousins or kinsmen, so as to give this interpretation to the word. Nevertheless ecclesiastical tradition is generally in favour of the latter meaning, and perhaps it would be better to think of the ἀδελφοί here as of the ἀδελφοὶ αὐτοῦ xiii. 55, as his kinsmen "James and Joses and Simon and Judas." See also Question and Answer, chap. xiii. 55.

22. — *Does not an undesigned coincidence come out here as to the great probability of the death of Joseph the reputed father of Jesus?* (v. 47.)

So Professor Blunt thinks, inferring the fact from the absence of any mention of Joseph in this passage, and comparing it with Mark vi. 3, Luke viii. 19, and John ii. 12; on which latter occasion, viz. the marriage feast in Cana of Galilee, the absence is observable. At the Crucifixion also the mother of Jesus is commended to the care of St. John, as if the natural guardianship of a husband were wanting to her. — *Undesigned Coin.*

CHAPTER XIII.

1.—*What is the derivation of παραβολή, verse 3 ?*

From παρά and βάλλω, to place one thing side by side with another, and hence a teaching by comparison; or, as Wahl defines it, “sermo, qui aliis vocibus alius rei imaginem delineat.”—*Clavis Nov. Test. in v.*

2.—*Distinguish between παραβολή, παροιμία, μῦθος, and ἀλληγορία.*

“The παραβολή is distinguished from the παροιμία (παρ’ οἶμον, a trite wayside saying = παροδία) chiefly by being of a higher and a more extended signification, as, says Quintilian, “Παροιμία fabella brevior Parabola longius res quæ comparentur repetere solet.” That they are sometimes used interchangeably in the New Testament is accounted for by the fact that the Hebrew had but one word for both meanings, and hence Greek-writing Hebrews would be apt to show slight difference in the usage of the two words. For instance, “Physician heal thyself” (Luke iv. 23); and, “If the blind lead the blind,” &c. (Matt. xv. 14, 15), though strictly proverbs, are yet termed parables. There is yet another distinction, the proverb, or παροιμία, may be figurative, but the parable must of necessity be so. The παραβολή differs from the μῦθος in this respect, that in the μῦθος the truth, and that which is only the vehicle of the truth, are wholly blended together, while in the parable there is a perfect consciousness in all minds of the distinctness between form and essence. Moreover the parable does not violate the probabilities

of nature, whereas the *μῦθος*, or fable, goes beyond the limits of nature, as in making the beasts that perish converse and reason. The *παραβολή* is distinguished from the allegory (*ἀλληγορία*), a word found but once in the New Testament, and then in a verbal form (Gal. iv. 24), by the former comparing one thing with another, preserving them apart, whereas the allegory transfers the properties and qualities and relations of one to the other. For instance: "I am the true vine," is an allegory; "the Lamb of God," is an allegorical expression." — *Trench on the Parables, Introd.*

3.—*Does τὸ πλοῖον refer to any particular ship, verse 2?*

Yes: to the small vessel (for the article is emphatic) which, we find, from Mark iii. 9, should wait on him, continually be in attendance (*προσκαρτερῇ αὐτῷ*), lest the multitudes should throng him. From Luke v. 3 we find that this vessel was Simon's. The *τό* is rejected by Lachmann and Tischendorf on the authority of a few MSS., but without good reason, as Bloomfield points out. Bishop Middleton makes out a good case for its retention, and for its emphatic meaning. Bengel has: "Articulus navem innuit ibi haberi solitam."

4.—*Is ἀνατέλλειν ever used transitively in the New Testament, verse 6?*

Once it is so used, in Matt. v. 45: *τὸν ἥλιον αὐτοῦ ἀνατέλλει*. The word is used both of the rising of the sun and stars, and of the springing up of plants from the earth: LXX., Gen. xix. 25; Isa. xlv. 4; and *ἐξανέτειλε* here. The title *ἀνατολή* belongs to Christ, in the sense as He is "the branch" (Zech. vi. 12), and in the sense as He is the "day-spring" (Luke i. 78).

5.—*Ἐαπλάιν διὰ τοῦτο ἐν παραβολαῖς αὐτοῖς λαλῶ,*

ὅτι βλέποντες οὐ βλέπουσι, in connection with the quotation from Isaiah in the 14th verse.

Winer says that such expressions in the New Testament are very far from implying any sort of fatalism. Jesus could not have intended to assert a general impossibility of understanding such parables (for then it would have been strange indeed to speak in parables at all), but meant that to persons who did not comprehend parables so very plain, might be applied the saying of the prophet: "he sees and understands not;" and that it was foretold that there should be such persons.—*Gram. of New Test. Dict.* p. 482.

6.—What are ζιζάνια thought to be, verse 25?

A kind of degenerate wheat, which much resembles good wheat. Jerome says: "Inter triticum et zizania, quod nos appellamus lolium, quamdiu herba est, et nondum culmus venit ad spicam, grandis similitudo est, et in discernendo aut nulla aut perdifficilis distantia;" and Wahl, after rendering ζιζάνιον "lolium," adds: "Alii: triticum adulterinum . . . tetriusque plantæ genus frequens in Palæstinâ neque absimile est tritico." This resemblance helps us very much in the right understanding of the parable, and especially the 29th verse. Dr. Stanley, in his Sinai and Palestine, furnishes the following valuable corroboration in favour of this likeness. He writes that he saw in the great corn-fields of Samaria, women and children employed in picking out from the wheat the tall green stalks, still called by the Arabs "Zuwân" (a word derived from Zân, 'nausea'); and he goes on to say that "this is apparently the same word as the Greek 'Zizania,' rendered in our version 'tares.' These stalks, it can easily be imagined, if sowed designedly throughout the fields, would be inseparable from the wheat, from which,

even when growing naturally and by chance, they are at first sight hardly distinguishable.”—Chap. xiii. p. 426.

7.—*Was there not an early Christian sect whose schism may be reproved by arguments drawn from the parable of the tares?*

Yes: viz. the Donatists, who maintained that the Church, as a holy body, forfeited its character as a true Church when the ungodly were suffered to remain in it, and that therefore it was incumbent upon the faithful to come out of such a Church. Augustine, in his argument with them, appealed to this parable, and to that of the draw-net in this chapter, showing that as the tares are mingled with the wheat and allowed to remain until the harvest, and the bad fish with the good until the final sifting, so the wicked and righteous would remain in the Church together until the separation at the end of the world, and that the Donatists were in fact doing what the servants in the parable were forbidden to do. Bishop Pearson, in his Notes upon the Exposition of the Creed, Art. ix., has the following: “The opinion of the Donatists, confuted by the Catholics, is to be seen in St. Augustine’s book, entitled *Breviculus Collationis*. Upon which reflecting in his book *Post Collationem*, he observes how they were forced, by the testimony of those Scriptures which we have produced, to acknowledge that there were mingled with the good such as were occultly bad. *Ecce etiam ipsi veritate Evangelica non aliud coacti sunt confiteri, qui malos occultos nunc ei permixtos esse dixerunt*; as the good and bad fish are taken in the same net, because it could not discern the bad from the good. And from thence he enforceth from their acknowledgment that those which are apparently evil are contained in the same Church: *Si enim Dominus propterea*

retibus bonos et malos pisces pariter congregantibus Ecclesiam comparavit; quia malos in Ecclesia non manifestos, sed latentes intelligi voluit, quos ita nesciunt sacerdotes, quemadmodum sub fluctibus quid ceperint retia nesciunt piscatores: propterea ergo et areæ comparata est, ut etiam manifesti mali bonis in ea permixti prænunciarentur futuri. Neque enim palea quæ in area est permixta frumentis; etiam ipsa sub fluctibus latet, quæ sic omnium oculis est conspicua, ut potius occulta sint in ea frumenta, cum sit ipsa manifesta. (Lib. post Collat., cap. ix. x.)"—Note 2nd vol. Oxf. ed. 405. Again: "Augustine answered to the Donatists, objecting that they made two distinct Churches."—Pearson, note 406 *h*.

8.—*Distinguish between κλήμα and κλάδος (v. 32), both yet being the branch of a tree.*

Though derived from the same root, κλάω = frango, denoting the fragile nature of the branch of a tree, there is yet a distinction between them which is kept up strictly in the New Testament. Κλήμα being used when the branch of the vine only is meant, and κλάδος for the branch of any tree. See John xv. 2, 4, 5, 6, and Matt. xxiv. 32; Rom. xi. 16; Matt. xxi. 8.—*Trench on Greek Syn.*

9.—*What kind of net was the σαγήνη, verse 47?*

A large net that swept all within its reach, the Latin word for which is "everriculum." Wahl describes it as "genus retis piscatorii majoris, profundè sub aquas pertingentis et ipsum fundum quasi verrentis." See above.

10.—*Is not ἀναβιβάσαντες (v. 48) a technical term?*

Yes; the sole word used of *hauling ships to land* (Bloomfield); from its primitive meaning, ascendere

facio, it is used of other actions, such as "mounting a horse," by Herodotus and Xenophon, and "bringing up before a court of justice," and placing persons on a certain post, as ἐπὶ πύργον, ἐπὶ λόφον.

11.—*Who were the Γραμματεῖς, and how is the word applied here, verse 52?*

The Scribes, or γραμματεῖς, were the assistants of the judges, and, being skilled in the Jewish law, are named also "lawyers:" the word is applied here to the disciple who brings out of his knowledge in the Law and the Gospel "things new and old," as the householder from a storehouse.—*Hammond*.

12.—*"Into his own country," εἰς τὴν πατρίδα αὐτοῦ: what country, verse 54?*

Nazareth: in opposition to Capernaum, where he usually abode. Bengel says: "Finem fecit tantisper habitandi in Capernaum. Deinceps Jesus, ab Herode exagitatus, minus uno loco mansit." And in a note: "Itaque verbum istud (μετῆρεν, migravit) opponitur habitationi, quam sat longo tempore in Capernaum habuerat Salvator (c. iv. 13)." — *Gnomon*, p. 88.

13.—*What is τέκτων, verse 55?*

Τέκτων signifies a worker in iron, wood, or stone; but Justin Martyr, Dial. cum Tryph., expressly says that Christ assisted his father in the trade of a "carpenter," a tradition which Grotius accepts in the following words: "Fabrum fuisse lignarium Josephum cum scriptor vetustissimus Justinus tradat, ego non dubitem quin vox τέκτονος ita hic sit accipienda." Amongst the Jews all fathers were enjoined to teach their children a trade, and their most distinguished Rabbis exercised one,—a practice which Grotius commends and gives the reason for:—"Mos sane laudabilis inter Hebræos fuit ut etiam

quibus res esset lautior adversus omnes fortunæ casus opificium aliquod addiscerent." See *Josaphat. in Kid-dush. cap. i. (Lightfoot apud Elsley.)* It would appear, then, that the fact alluded to by those in the text need not necessarily have been intended to convey a meaning derisive or depreciatory, but to have been used simply as a means of identification.

14.—*Was not the poverty of Mary objected to the Christians?*

Yes, by Celsus; who affirms that Mary gained her livelihood by the occupation of a seamstress, or such manual labour. "Etiam in matre," says Grotius, "offendebantur, quam *χερνήτιδα* fuisse, id est, aut netricem aut alio manuum labore victum parantem, Christianis Celsus objicit. Tertullianus libro de Spectaculis de Christo loquens: *Hic est ille fabri aut quæstuariæ filius*, id est, *χερνήτιδος*. Sic impletur quod dixit Es. xlix. 7." Celsus flourished in the second century, and was a learned and bitter opponent of Christianity, but was fully answered by Origen. — See *Rose's Biog. Dict. v. Celsus*.

15.—*How are we to understand ἀδελφοί, verse 55?*

See Question and Answer, chap. xii. v. 46. Yet thus much it seems necessary to add here on this important question, at greater length. Olshausen holds that cousins are here meant by the "brethren" of our Lord, but that none of them were of the number of the twelve Apostles; and this on the strength of the statement in St. John vii. 5, οὐδὲ γὰρ οἱ ἀδελφοὶ αὐτοῦ ἐπίστανται εἰς αὐτόν, and Acts i. 14. Alford also holds that they were not of the number of the twelve, on the same grounds; but he does not maintain, one way or the other, what relationship should be understood by "brethren" in this

passage. Dr. Mill argues strongly for the interpretation of cousinly relationship, and so far he and Olshausen are agreed; but he maintains (and in this respect he differs from Olshausen) that these brethren of our Lord are identical with those who bear the same name in all the catalogues of the twelve Apostles. It is first necessary to establish the fact that ἀδελφοί can fairly ever be understood of "cousins" or kinsmen; and, without entering into a lengthened argument on the question, it may be assumed with the best critics that the extension of the term ἀδελφοί to the meaning of cousins was in accordance with Hebrew usage, and that it is proved by the alleged instances of Abram and Lot in Gen. xiv. 14; of Laban and Jacob, xxix. 12; of Job's brethren and sisters, *i. e.* his kinsmen and kinswomen, Job xlii. 11; of Tobias and Sarah, Tob. viii. 4, and the more comprehensive and decisive statement of Lev. xxv. 48, 49; beside the corresponding use among the Arabs and the more Eastern nations. Schleusner holds this extension of meaning, and in addition gives classical testimony in favour of the usage. He says: "Omnia loca in quibus fratrum Christi mentio fit, de ejus cognatis et propinquis explicanda esse, recte jam judicarunt ecclesiæ veteris doctores quorum sententias collegit Suicer. Thes. Eccles. t. i. p. 84 seq. . . . Etiam *frater* in Latino-scriptis hoc sensu usurpatur. Apud Curtium vi. 10, 24 Amyntas, Perdiccæ filius, frater Alexandri vocatur, qui ejus patruelis erat." Wahl also: "Scriptores sacri secuti sunt Hebræorum dicendi rationem in adhibendo vocabulo minus accuratum; est igitur ἀδελφός, *consanguineus, consobrinus, cognatus*, in Matt. xii. 46; xiii. 55; Joh. vii. 3; Act. i. 14; Gal. i. 19;" and he also refers to the Old Testament instances of Gen. xiv. 15; xiii. 9. So far then for proof that

we may, without straining, conceive of ἀδελφοί as of *cousins* in this place. Dr. Mill brings many powerful considerations to bear in favour of his argument, that the four mentioned as the brethren of our Lord in this passage were among the twelve; and he ably disputes the position that they are not to be so counted from any inferences drawn from John vii. 3 and Acts i. 14. It is impossible here to do more than to refer the student to Dr. Mill's statements on this point, as they are much too long for quotation. Suffice it to say that he shows satisfactorily that Κλωπᾶς and Ἀλφαῖος are not so much as different names of that person, but only different ways (both agreeable to ordinary usage) of representing in European letters one and the same Aramæan name — a fact necessary to the establishment of identification of James and Joses, the children of the Mary mentioned (xxvii. 56), with the Apostles so named in the catalogue of the twelve. In brief, we agree with this learned critic in all points relating to this important question; viz. that James and Joses and Simon and Judas were cousins of our Lord, being the children of Mary the wife of Clopas or Alpheus, and the sister of Mary the Lord's mother. It is necessary, however, to add, that the very earliest ecclesiastical writer can be cited in proof of this opinion, viz. "Papias of Hierapolis, a disciple of Apostles and of apostolic men." And surely it is a matter of the highest satisfaction, that we can affirm, on purely critical grounds, that which a reverent mind would antecedently desire and approve; viz. that our Lord, as he was the first born so was he also the only born of the Virgin Mary, and that she was from the time when she was delivered of the child, "a garden inclosed, a spring shut up, and a fountain sealed" for ever.

16.—*Who are the ἀδελφαί supposed to be, verse 56?*

Cousins of our Lord. Epiphanius and Theophylact name them Mary and Salome; and, as Grotius thinks, probably from Apocryphal books. As illustrating the obscurity and poverty of Christ's relations, we may quote Bengel's remark: "Has ne nominem quidem dignentur."

17.—*Has the proverb Οὐκ ἔστι προφήτης ἄτιμος, &c., any Heathen counterpart?*

There are the following: "Ἐδοξε χαλεπὸς (to philosophers) ἐν τῇ πατρίδι ὁ βίος," Aristid. And the Sophist Scopelion, refusing to declaim in his own country, replied: "Τὴν ἀηδὸνα ἐν οἰκίσκῳ μὴ ἄδειν," Philostratus. So Pliny, of Protogenes: "Sordebat ille suis, ut plerumque domestica."—*Grotius*.

CHAPTER XIV.

1.—*Which Herod was this, verse 1?*

Herod Antipas, the son of Herod the Great. His tetrarchy included Galilee and Peræa, *i. e.* ἡ περαΐα, the country beyond Jordan. He was, as is supposed, a Sadducee, and, therefore, the exclamation on his part with reference to John the Baptist, "He is risen from the dead," &c., might have been a stroke of conscience. "We are to consider that Herod was a Sadducee, and that he had hitherto believed neither in a resurrection nor in the agency of spirits. His remorse, however, and his fears, for the moment at least, shake his infidelity, and he involuntarily renounces the two great principles of his sect."—*Middleton on Greek Art.* p. 164.

Alford states that there is no proof that Herod was a Sadducee; at the same time we may very reasonably infer that he was. Blunt points this out in his *Scriptural Coincidences*, p. 273. He says: "When the disciples had forgotten to take bread with them in the boat, our Lord warns them to 'take heed and beware of the leaven of the Pharisees, and of the *leaven of Herod.*' So says St. Mark viii. 15. The charge which Jesus gives them here is, 'Take heed and beware of the leaven of the Pharisees and of the *Sadducees*' (v. 6). The obvious inference to be drawn from the two passages is that Herod himself was a Sadducee. Luke ix. 7 clearly leads us to the same conclusion." Olshausen also speaks of Herod's Sadduceeism *in loc.* as of a conceded fact.

2.—*How may παισίν be rendered, verse 2?*

Wordsworth quotes Kuinoel to the following effect, referring to the word in this passage: "Amicis et familiaribus suis: παισίν id. quod δούλοις, φίλοις ut 2 Esdr. i. 32. 1 Mac. i. 6." The Hebrew word rendered *παῖς* by the Greek writers, has the same comprehensive meaning: "Non modo ii qui proprie servi sunt, sed etiam homines liberi et ingenui, ministri principum, regum, ac civitatum Orientis."

3.—*But is there not a good reason supplied by an undesigned coincidence, why Herod should speak to his "servants" of John the Baptist?*

Such at least is the opinion of the late Professor Blunt. He says: "By referring to the 8th chapter of St. Luke, the cause why Herod had heard so much about Christ, and why he talked to his servants about Him, is sufficiently explained, but it is by the merest accident. We are there informed that "Jesus went throughout every

city and village preaching, and showing the glad tidings of the kingdom of God: and the twelve were with Him, and certain women who had been healed of evil spirits and infirmities, Mary called Magdalene, out of whom went seven devils, and *Joanna the wife of Chuza Herod's steward*, and Susanna, and many others, which ministered to him of their substance.' And again, in chap. xiii. 1. of the Acts of the Apostles, we read, amongst other distinguished converts, of 'Manaen which had been brought up with Herod the tetrarch,' or, in other words, who was his foster-brother. We see, therefore, that Christ had followers from amongst the household of this very prince, and accordingly, that Herod was very likely to discourse with *his servants* on a subject in which they were better-informed than himself."—*Scriptural Coin.* pp. 270, 271.

4.—*Is there not exception taken against the rendering of αἱ δυνάμεις, by "mighty works," as in our version, verse 2?*

Yes; and by Bishop Middleton, who ably contends that the agents of mighty works should be expressed in the translation by "powers," or "spirits." He rests this emendation upon the ground, first, that the verb *ἐνεργοῦσιν* is not used *passively*, but, as everywhere else in the New Testament, in a transitive or *absolute* sense; and that where the passive is required the word is *ἐνεργεῖσθαι*: and he remarks further that the action is usually referred to some being of extraordinary power; either to *God*, as 1 Cor. xii. 6; Gal. ii. 8; iii. 5; Ephes. i. 11, 20; Philipp. ii. 13; or to the Holy Spirit, 1 Cor. x. 11; or to the devil, as Ephes. ii. 2; and that these are the only instances in which the active verb occurs, except indeed that we have τὸ θέλειν καὶ τὸ ἐνεργεῖν applied to *men*. Again, he shows that αἱ δυνά-

μεις is used of spiritual agents in other parts of the New Testament, and in Eusebius and "several others of the Fathers." His reference to Eusebius is as follows: "In a curious, but somewhat neglected, passage of Eusebius, Præp. Evang. vii. 15, where he speaks of a *Jewish Trinity*, he tells us that 'all the Hebrew theologians next to God, who is over all, and Wisdom his first-born, ascribe divinity to (ἀποθειάζουσιν) τὴν τρίτην καὶ ἁγίαν Δυνάμιν, whom they call the Holy Spirit, and by whom the inspired men of old were illumined.' And again, Demonst. Evang. iv. 9, he says: Δυνάμεσι χθονίαις καὶ πονηροῖς πνεύμασιν ὁ πᾶς τῶν ἀνθρώπων βίος κατεδεδούλωτο." With reference to the New Testament usage of *δύναμις* in this sense he observes: "Compare Ephes. vi. 12, where, indeed, *δύναμις* does not occur, with Ephes. i. 21, where *δύναμις* is associated with some of the words in the first-mentioned passage, and with others of similar import, and where Schleusner admits, though his own opinion seems not to be decided, that *δυνάμεις* is there generally understood of angels. Such is also probably the meaning of the word Rom. viii. 38." On the whole, then, it does appear that Bishop Middleton's rendering is more satisfactory than that of the English version, "the powers or spirits are active in him."—*On the Greek Art. in loc.*

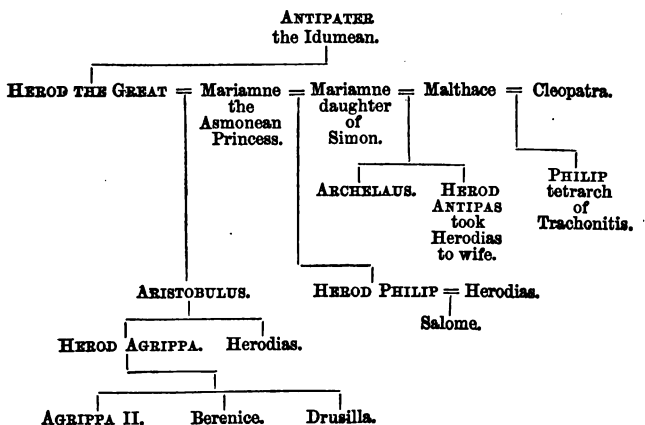
5.—*Which Philip was it that married Herodias?*

Philip the son of Herod the Great by Mariamne. He was half-brother to Herod the Tetrarch, and must not be confounded with Philip the Tetrarch of Trachonitis. Kuinoel says of the Philip of the text, that he was "Herodis Magni filius ignobilis et obscurus a patre exheredatus."

6.—*Why was it not lawful for Herod to marry Herodias?*

1. Because the former husband of Herodias, Philip, was still living, a fact expressly asserted by Josephus, Antt. xviii. 5, 4 : Ἡρωδίας, ἐπὶ συγχύσει φρονήσασα τῶν πατρίων, Ἡρώδη γαμεῖται τοῦ ἀνδρὸς τῷ ὁμοπατρίῳ ἀδελφῷ, διαστᾶσα ζώντος. Moreover, she had children living by Philip. 2. *The former wife of Antipas was still living*, and fled to her father Aretas on hearing of his intention to marry Herodias. Jos. Antt. xviii. 5, 1. 3. Antipas and Herodias were already related to one another within the forbidden degrees of consanguinity. For *Θυγάτηρ ἦν Ἀριστοβούλου, καὶ οὗτος ἀδελφὸς αὐτῶν* (of Antipas and Philip). Joseph. ib. These reasons are given by Alford, and with them Wordsworth concurs. So also Olshausen.

7.—*Give the pedigree of the Herods.*



From *Elsley*.

8.—*Is it classical the usage of ἔχειν in the sense of γαμεῖν as in verse 4?*

Yes; with or without γυναῖκα, as—

Οὐνεκ' ἔχεις Ἑλένην, καὶ σφιν γαμβρὸς Διὸς ἔσσι.

Od. iv. 569.

Γνοίης χ', οἴου φωτὸς ἔχεις θαλερὴν παράκοιτιν.

Il. iii. 53.

Τὴν Ἀντηνορίδης εἶχε κρείων Ἑλικάων. Il. iii. 123.

Explained by Damm in his Homeric Lexicon, "Quam in matrimonio habebat ille," and adds sic. xi. 739; xi. 269; also Il. vi. 398; Herod. ix. 76; Xen. i. 5, 10.

9.—How would you extend the meaning of *ὥς* in the expression of *ὥς προφήτην αὐτὸν εἶχον*, verse 5?

By not restricting to "as" a sense simply indicating similitude, but giving it the force of expressing a confirmation of the people's belief. They believed him to be a prophet, and esteemed him as such. We use commonly the word "hold" in the same sense as *εἶχον* is to be taken here.

10.—Give the different readings and interpretations to *γενεσίων δὲ ἀγομένων*, verse 6.

Lachmann, Tischendorf, and Tregelles read *γενεσίοις δὲ γενομένοις* from four MSS. *γενεσίων δὲ γενομένων* is found in most ancient MSS. Alford decides for the former; Wordsworth and Bloomfield for *γενεσίων δὲ ἀγομένων*, as also Scholz. Griesbach considers *γενομένων* of inferior authority to *ἀγομένων*. With respect to the interpretation, some doubt is expressed whether the birthday feast is meant, or a feast commemorating Herod's accession. Olshausen considers it safer to understand *γενέσια* as meaning *birthday* than the commencement of his reign; and he says that not a single passage can be brought in proof of the second meaning. According to Alford, Phrynichus, Hesychius, and Ammonius lay it down that *γενέσια* is

not to be used for *γενέθλια*, a birthday; but he shows that in later Greek it was so used, and cites the following passage from Josephus in proof: *ἄγοντες τὴν γενέσιον ἡμέραν τοῦ παιδίου*, Antt. xii. 4, 7. Bengel leaves the question open: "diei, quo vel natus est (LXX. Gen. xl. 20) vel regnare cœpit." Wahl also has on the word, "*γενέσιος* ad nativitatem spectans: feriæ denicales, ita Græcitas antiquior, in N. T. ut apud Græcos seriores pro *γενέθλια*, i. e. natalitia, festum diei natalis." Schleusner thinks lightly of the distinction Ammonius draws between the two words, saying: "Discrimen quod Am. inter *γενέσια* et *γενέθλια* fecit, ut illud de *die mortis*, hoc de nativitatis die usurpatum sit a veteribus, *nihili est*." He also shows that Phrynichus is wrong in limiting the usage of *γενέσια* to *die mortis*.

11.—What does *προβιβάζω* signify, verse 8?

Trench says that a meaning is given to this word by our translators which it will not bear, viz. "being before instructed;" and he thinks that the Vulgate "*præmonita*" may have led to their adopting this translation. "*Προβιβάζειν* is to urge on or push forward, to make to advance, or sometimes, intransitively, to advance; the *πρό* not being of time but of place: thus *προβιβάζειν τὴν πατρίδα*, to set forward the might of one's country (Polyb. ix. 10, 4); and it is sometimes used literally, sometimes figuratively. On the one other occasion where it occurs in the New Testament it is used literally: *προεβίβασαν Ἀλέξανδρον* (Acts xix. 33): 'they pushed forward,' not 'they drew out, Alexander;' here figuratively and morally. We may conceive the unhappy girl with all her vanity and levity, yet shrinking from the petition of blood, which her mother would put into her lips, and needing to be urged on, or pushed forward, before she could be induced to make it; and this is

implied in the word. I should translate, ‘And she being urged on by her mother.’—*On the Authorised Version*, pp. 114, 115. Olshausen keeps to the less forcible meaning (such as that figuratively expressed in our translation), considering it adequate, for he speaks of the wicked mother *directing* the demand on the part of her daughter, Salome.

12.—*Where was John imprisoned?*

Probably at Machærus; near which place, according to Josephus, Herod had a palace: τὰ πλησίον Ἰορδάνου βασιλεία κατὰ Βηθαράμαθον.—*B. J.* ii. 4, 2. See above, chap. xi. 1.

13.—*What confirms the statement as to the burying the body of the Baptist, verse 12?*

The fact recorded by Hieron. c. Rufin. iii. 42 (Nicephor. i. 19), quoted by Wordsworth, that after the Baptist's death Herodias commanded his dead body to be cast out in contempt without burial.—*Greek Testament*, note in loc.

14.—*Give the more extended meaning of ὥρα in verse 15.*

Not the time, but the “day is now spent.” ὥρα in Greek and Latin by synecdoche signifying an entire day. Virg. Georg. i. 425, crastina fallit hora i. e. dies postera, *the next day*. So hora ultima, hora mortis, is the day of death.—*Whitby*. Others refer the expression to the season,—the *time* of dining.

15.—Πεζῇ can be better translated than “on foot,” can it not?

Yes; “by land,” as the opposition is better brought out to the mode of Jesus's departure, which was ἐν πλοίῳ, “by ship.” Compare πεζεύειν in Acts xx. 13, by the Rheims rightly translated “to journey by land,” but

in our translation, not with the same precision, "to go afoot."—*Trench, Authorised Version*, p. 115.

16.—*What is the root of χορτάζομαι?*

Χόρτος, grass. The verb is equivalent to satiatum esse. The LXX. has χορτασθήσομαι ἐν τῷ ἰδεῖν τὴν δόξαν Σοῦ, Ps. cvii. 9. The idea is taken from sufficient pasture for sheep.

17.—*What internal evidence is there in the word rendered "baskets," that this miracle is not a different version only to that recorded in chap. xv.?*

That supplied by the fact that the Greek words are different, though in English the distinction is lost, both words being translated "baskets." In this place κοφίνοι, and in chap. xv. σπυρίδες. That this is not an accidental distinction is proved by the farther fact, that our Lord, in referring to the two miracles, takes care to use the words κοφίνοι and σπυρίδες severally, as they occur in the distinct narrations of the miracles. The Greek therefore supplies an undesigned coincidence for the genuineness of both narratives which is lost to the mere English reader. In the Vulgate this distinction is marked by the words "cophini," and "spartæ."—*Blunt's Undesigned Coin.*

18.—*There is another particular in the Greek narrative of this miracle, "which involves a point of evidence in the shape of a coincidence?"*

Yes; and is thus referred to by Professor Blunt: "In St. John vi. 10 we read in one translation, 'And Jesus said, Make the men sit down. Now there was much grass in the place. So the men sat down, in number about five thousand;' 'men' being the term used both in the first and second clauses of the verse: but in the Greek ἀνθρώπους is in the first clause, ἄνδρες in

the second ; as though Jesus had said, ‘ Make the *people* sit down ;’ and accordingly the *men* amongst them did sit down, by companies of fifty, as another Evangelist tells us (St. Luke ix. 14), (and who were thus easily reckoned up,) leaving the women and children to be otherwise disposed of. Thus we should infer from St. John. Now compare St. Matthew xiv. 21 : ‘ They that had eaten were about five thousand men (*ἄνδρες*), besides *women and children.*’ That which we had inferred from St. John is asserted by St. Matthew ; but in the English this touch of truth escapes.”—*Blunt’s Duties of the Parish Priest*, Lect. II.

19.—*Was the night originally divided by the ancients into four watches (τετραρτη φυλακῇ, v. 25) ?*

Originally the Jews divided the night into *three* watches, as the early Greeks and Romans did ; but in after times the Greeks introduced a *fourth* watch, which was adopted by the Romans, and then by the Jews, when Judæa became a Roman province.

20.—*Show the extent of Roman influence in Judæa at the time of Christ.*

This was very great, as Professor Blunt shows in the following graphic passage : “ It is impossible,” he says, “ to read the New Testament without being struck with the marks of Roman occupation and ownership which present themselves on all sides. At every turn, even in scenes the most remote, the broad arrow of Rome predominates. Roman soldiers appear from time to time, some to ask a blessing, some to receive an admonition, some to maintain the laws. They were in attendance on the cross ; they rescue Paul from the people ; they escort him and the prisoners to Rome. Roman coins are the money we read of. The landholder agrees with

the labourers for a denarius. The image and superscription of the coin in common currency are Cæsar's. The poor widow throws into the treasury a quadrans. The two sparrows are sold for an assarius. So of measures, the candle is not to be put under a modius. Rome is the 'far country,' to which persons in Judæa are described as repairing on matters of business or of dissipation; to waste an estate, to seek a kingdom, 'to appeal unto Cæsar.' Roman authority institutes a census or taxing; a Roman governor presides over it. The Roman language contends with the native; the inscription over the cross is in Latin, as well as in Hebrew and Greek. My name is 'Legion,' says the evil spirit. Herod sends a *speculator* to behead John. Barsabas is surnamed Justus. We read of a 'census,' a 'prætorium,' a 'centurio,' a 'colonia,' a 'custodia.' In the Greek of the country, the phraseology of Rome lurks in its very construction. 'Have me excused' (Luke xiv. 18; *habe me excusatum*); 'give diligence' (Luke xii. 58; *da 9peram*); τῷ ὄχλῳ τὸ ἱκανὸν ποιῆσαι ὁδὸν ποιεῖν (Mark x. 15); to satisfy the people, *populo satisfacere*; ὁδὸν ποιεῖν (Mark ii. 23), *iter facere*; κομψότερον ἔσχε (John iv. 52), *melius habuerit*; ὕδατος ἀλλομένου (John iv. 14), *aquæ salientis*."—*Blunt's History of first three Centuries*.

21.—*Distinguish between the ὀψία in chap. x. verse 15 and the ὀψία in verse 23.*

The former ὀψία was the *first evening*, the decline of the day, about 3 P.M.; and the latter was the *second evening* late in the night. Whitby says the word evening sometimes imports the time from the declining of the sun; sometimes in the beginning at sunset, or when it began to be dark. The one was called δειλη πρωῒα, or the first evening, ἡ μετ' ἄριστον ὥρα; the

other, sera vespera, or the latter evening, was the δειλη ὄψις, or that ἡ περὶ δύσιν ἡλίου. "Thou shalt kill the passover between the two evenings," Exod. xii. 6.

22.—*What is the meaning of Gennesaret, verse 34?*

"The valley of branches." It is the same place as that named Chinnereth in Deut. iii. 17; Josh. xi. 2; xix. 35; 1 Kings xv. 20. It was usually called, according to Josephus, Genesareth, from the Chaldee rendering of the Hebrew word. It gave the name to the whole province, including the lake and the city in the tribe of Nephthali, which was magnificently adorned by Herod, and named Tiberias, in honour of Tiberius Cæsar. For this reason the lake was also called the Sea of Tiberias. See Stanley's "Sinai and Palestine;" where however a different etymological meaning is given to "Gennesaret," or rather the "Gennesar" of Josephus, viz. *Gani*, "gardens," and *Sar*, (possibly) "princes," and therefore "the gardens of princes;" alluding, as the Rabbis say, to the princes of Naphtali; and he refers to Lightfoot, ii. 71.

CHAPTER XV.

1.—*What composed the παράδοσις τῶν πρεσβυτέρων?*

"The tradition of the Elders" (or, as Alford translates it, "Ancients") was made up partly of a number of observances pretended by the Pharisees and Rabbis to be orally delivered by God to Moses on Mount Sinai, and handed down orally to their own times; and partly the oral precepts afterwards embodied in the Talmud. (*Wordsworth.*) Olshausen considers this παράδοσις

equivalent to the *δόγματα ἄγραφα*, "which gradually, under the learned men of the Jews, formed around the Mosaic Law a new and holy circle of traditions." The particular duty of washing before meat mentioned here was not commanded in the Law, but only enjoined by the traditions of the Scribes. Hammond relates the circumstance—by way of showing how particular the Jews were in this respect—that one Rabbi Abika, when he was in prison, preferred washing his hands with the water provided for him, to drinking it, and thus died of thirst.

2.—*Show that τιμάω in the New Testament has another meaning besides that of "honour" (v. 4)?*

Its root being *τιμή* (from *τίω* = *pendo*, to pay), it has also in certain places the signification of support, rendered by alms and offerings, and is so employed in 1 Tim. v. 3, where our translation is "*Honour* widows that are widows indeed," and in 1 Tim. v. 17, "Let the presbyters who rule well be counted worthy of double *honour*," *i. e.* stipend. (*Wordsworth.*) Professor Blunt gives the same rendering to the passages in the Epistle to Timothy, in the chapter (ii.) of his History of the first three Centuries, where he uses them, amongst others, as favouring his general argument of the existence of fixed ecclesiastical order in Apostolic times, indications of which are furnished by such incidental expressions. Dean Ellicott, in his valuable "*Notes on the Pastoral Epistles*," gives to *τιμή* and *τίμα* an intermediate meaning, "including, though not precisely expressing, *salary remuneration*." Compare also the passage here and Mark vii., where our Lord condemns the tradition which substitutes "*corban*" for the duty of providing for a parent's necessities. In the case of such a person, Christ here affirms that, if

he so acts, he οὐ μὴ τιμήσῃ τὸν πατέρα αὐτοῦ ἢ τὴν μητέρα αὐτοῦ, will not "honour his father or mother;" and in the expression in St. Mark he gives the specific meaning, viz. "and ye suffer him no more to *do ought* for his father or his mother;" the "not honouring" being in this particular instance equivalent to the "doing nought" for the parent. Olshausen, too, gives to the verb τιμᾶν here the sense of bodily support. (Compare also some excellent remarks in Tudor, "On the Decalogue," Lect. x.)*

3.—*What is θανάτῳ τελευτάτῳ (v. 4)?*

This form of expression is Hebraistic. The quotation is from Exod. xxi. 17, where the LXX. has ὁ κακολογῶν πατέρα ἢ μητέρα αὐτοῦ τελευτήσει θανάτῳ. Winer (Gram. of New Test. Dict.) says that there is a trace here of the Hebrew infinitive absolute from the LXX.; and that frequently in the LXX. is the infinitive absolute expressed by the ablative of a noun annexed to a verb, in a manner quite conformable to the Greek idiom: as in Gen. xl. 15; xliii. 2; l. 24; Ex. iii. 16; xi. 1; xviii. 18; xxi. 20; xxii. 16; xxiii. 24; Lev. xix. 20; Num. xxii. 29; Deut. xxiv. 5; Zeph. i. 2; Ruth ii. 11; Judith vi. 4. New Testament instances are found in Rev. ii. 23, ἀποκτενῶ ἐν θανάτῳ, and Luke xxii. 15, ἐπιθυμία ἐπεθύμησα, &c. (p. 356.)

4.—*Explain the 5th and 6th verses grammatically and exegetically:* "Ὁς ἂν εἴπῃ τῷ πατρὶ ἢ τῇ μητρὶ Δῶρον, ὃ ἐὰν ἐξ ἐμοῦ ὠφεληθῇς — καὶ οὐ μὴ τιμήσῃ τὸν πατέρα αὐτοῦ ἢ τὴν μητέρα αὐτοῦ.

* A book which most fully and ably carries out its intention of bringing out the Christian sense of the Decalogue, and applying it to existing needs and questions. It is truly a book "necessary for these times."

Wordsworth paraphrases the passage thus: "It is a gift, an offering consecrated to God, and therefore I cannot apply it to your benefit. That in which thou mightest have been benefited by me has been vowed and hallowed by me to God, as a gift to Him, and therefore cannot without sacrilege be alienated from Him and applied to thy use. And it will be most profitable to thee also, being so applied as a gift to God." "The idea is," says Olshausen, "that the parents are making a request, and the children are refusing it, with the explanation that the thing which it would have been becoming in them to grant (*ἴαν* stands for *ἄν*) they had already decided to give to the temple; and on this they found the inference, that it is not incumbent to give them anything." "There is an aposiopesis probably after *ᾠφεληθῆς*, and an apodosis, according to Grotius and Bengel, commencing with *καὶ οὐ μὴ*. *Whoever shall say* to his father or mother, he is not obliged (in such case) to honour his parents, he is thus in that case released from the commandment *τίμα τὸν πατέρα*: the *καί* then would not be pleonastic." — *Winer*.

5.—*What is Aposiopesis, and what is Apodosis?*

Aposiopesis is defined by Winer to be the suppression of a sentence, or part of a sentence, through an emotion of anger, sorrow, fear, &c., when the suppressed portion of the discourse is intimated by the gestures of the speaker, and it occurs not merely in customary forms of oaths, but also after conditional clauses in the following passages: Luke xix. 42, *εἰ ἔγνων καὶ σύ, καὶ γε ἐν τῇ ἡμέρᾳ σου ταύτῃ, τὰ πρὸς εἰρήνην σου*, if even thou hadst known what concerns thy peace! *sc.* how important (for thee) that: xxii. 42, *πάτερ, εἰ βούλει παρενεγκεῖν τὸ ποτήριον τοῦτο ἀπ' ἐμοῦ· πλήν, &c.* In both passages, sorrow has suppressed the *apodosis*. The Apo-

dosis is then "the consequent proposition." Apodosis answers to Protasis, which is the hypothetical or limiting clause of a sentence. In Rom. ii. 14, also Matt. ix. 6, they are connected without difficulty. Both figures are the result of that "breviloquentia" for which the Greeks had an inherent predilection.

6. — *How does Winer distinguish this "breviloquentia" from ellipsis?*

The *breviloquentia*, he says, is akin to ellipsis, yet different from it; as, in an elliptical sentence, the grammatical structure always refers to the omission of a definite individual word, while in *breviloquentia* the break in the structure is always covered up.—*Greek New Test. Diction*, pp. 641, 642.

7.—*Do not some MSS. omit ἐγγίξει μοι and τῷ στόματι αὐτῶν καὶ in verse 8, and where is the quotation in this verse and verse 9?*

Some MSS. do omit these words, and some recent editors have banished them from the text, as Alford, Lachmann, Tischendorf, Tregelles, and Griesbach. Among those who have retained them are Scholz, Wordsworth, Bloomfield, with the earlier editors, Stephens, Beza, and Elzevir. The words of the quotation are from Isaiah xxix. 13, and exactly correspond to the Septuagint, except that in the LXX. there is a καὶ between διδασκαλίας and ἐντάλματα, which, however, having nothing corresponding to it in the Hebrew, was doubtless a mistake of negligence in the scribes. In verse 9, however, both the LXX. and St. Matthew differ not a little from the Hebrew; but, upon the whole, as Bloomfield remarks, though there is a discrepancy in words, there is none in sense.

8. — *What is the first meaning of κοινός in κοινοῖ verse 11?*

The first meaning is simply that which is "common," i. e. *open to all*. Varinus says Mintert derives it from *κείω*, to lie — *τοῖς πᾶσι προκείμενος*, and in this sense the word is used in Acts ii. 44; iv. 32; Tit. i. 4; Jude iii., and so also classically. It, however, did bear a degraded sense, as *profane*, *polluted*, &c., though found only once in this sense in the LXX., 1 Mac. i. 47, 62; but here it has this meaning and elsewhere, because some things, especially some meats, which were common to other nations, were either from the Law or tradition avoided by the Jews as polluted and unclean. This application of the word is, according to Parkhurst, Hellenistical and peculiar to the Grecising Jews. Josephus has (Antt. xi. 8, 7) *κοινοφαγίας* for eating unclean meats, xiii. 1, 1; *τὸν κοινὸν βίον*, for the heathenish manner of living. We use the word "common" both in this *universal* and *detracting* signification.

9.—*Explain ἀκμήν, verse 16, rendered "yet" in the English version.*

It is used adverbially, the construction being *κατ' ἀκμήν*, even to this *point*—of time (*κατ' ἀκμήν τούτου τοῦ χρόνου*). It is found in later Greek (Winer) for *ἔτι*. Parkhurst cites Xenophon and Polybius in favour of the usage. Schleusner quotes instances where *ἀκμήν* may bear the sense of *valde*, *admodum*, but he decides as follows: "Longe frequentius autem *ἀκμήν* usurpatur, ut adhuc significet. . . Et ita equidem ob omnem orationis seriem explicare malletm Matthæi locum."

10. — *In the parallel passage of St. Mark (vii. 26) the γυνή Χαναάνα (v. 22) is called ἡ γυνή Ἑλληνισ Συροφονίσσα τῷ γένει, are these descriptions identical?*

From several authorities quoted by Elsley and Hammond, we gather that the Canaanites and the Phœni-

cians describe the same people, and that those Canaanites who dwelt by the sea, inhabiting Phœnice, were called Syro-Phœnicians. (The land of Canaan is rendered *Φοινίκη*, Phœnice, Exod. xvi. 35.) "Syro" being prefixed because of Phœnice being one of the five parts into which Syria was by some divided. Eustathius, speaking of that Syria which is *περὶ στρεπτικὴν θίνα τοῦ Ἰσσηκοῦ κόλπου*, adds *τουτέστιν ἡ Φοινίκη*. The term Syro-Phœnician is only used, says Elsley, to distinguish from Carthaginians or Libyophœnices. As to *Ἑλληνίς* in the parallel passage, Hammond says she was so called either in respect of her religion, that she was not a Jewess, or else as all that were not Hebrews were called Greeks; and as the Greeks call all other nations barbarians, and as the Turks call several nations Franks. Grotius affirms *in loc.*: "Quin idem sit quod apud Marcum *Συροφοίνισσα* ne dubitari quidem debet," substantiating this remark by many quotations too numerous to be noted here. As to *Ἑλληνίς*, he says that this description "significat nec Hebræam fuisse gente, nec *Ἰουδαϊζουσαν* (Judaicæ religionis)." On the various uses of *Ἕλλην* in the New Testament (as *Ἑλληνίς* here), see some valuable remarks in Churton's "Essay on the Septuagint." He shows that its most frequent use is in the sense of *ἔθνικός*, heathen or gentile; sometimes also including the learned and philosophical heathen, so that the whole of mankind seem to be included in the two words, *Ἰουδαῖοι καὶ Ἕλληνες*.

11.—Is the miracle recorded in verse 36 and following verses, the same as that in chapter xiv.?

No; but see Question and Answer in chapter xiv.

12.—Where was "Magdala," verse 39; and is there another reading?

Magdala, or rather τὰ ὄρια Μαγδαλά, in the parallel passage of St. Mark (viii. 10), εἰς τὰ ὄρια Δαλμανουθά, “the confines of Magdala towards Dalmanutha,” constituted a region a little north of Tiberias, on the western coast of the sea of Galilee, perhaps the birthplace of Mary Magdalene. Lachmann, Tischendorf, and Tregelles read Μαγαδάν. It is a Syriac word. Hammond says that it is probable that this coast of Magdala is the valley of Megiddon or Megiddo, which belonged to the tribe of Manasses, Josh. xviii. 11, Judges i. 27, where Josias was slain, 2 Kings xxiii. 29, by Pharaoh-Nechoh; and that to this belongs the narrative in Herodotus, ii. 159: Σύροισι (i. e. the Hebrews) περὶ ὃν Νεκὸς συμβαλὼν ἐν Μαγδόλῳ ἐνίκησε, and μετὰ τὴν μάχην Καδύτιν (Cadytis, i. e. Cadish) πόλιν τῆς Συρίας εἰούσαν μεγάλην εἶλε. Stanley says: “A collection of a few hovels stands at the south-eastern corner of the plain — its name hardly altered from the ancient Magdala or Migdol — so called, probably, from a watch-tower, of which ruins appear to remain, that guarded the entrance of the plain. Lightfoot placed Magdala on the eastern side, but ‘Magdala’ must probably be the same as Migdal-el in Joshua xix. 38, and if so in the territory of Naphtali, that is, on the western side. This, too, is the natural conclusion from Matt. xv. 39, and the distance from Tiberias agrees with that given in the Mishna.”

CHAPTER XVI.

1.—*Is not ζύμη (v. 6.) used metaphorically, both in a bad and a good sense?*

Yes; and most aptly, from the nature of its secret working. But in the great majority of instances it is used figuratively of the working of evil, as in this chapter and Mark viii. 15; Luke xii. 1; 1 Cor. v. 6, 7, 8; and Gal. v. 9. As instances where it is used in a good sense, we have Matt. xiii. 33, Luke xiii. 21, where “the kingdom of God” is likened unto it.

2.—*There is something remarkable as to the careful usage of κοφίνους and σπυρίδας, verses 9 and 10, is there not?*

Yes; but see Question and Answer in chapter xiv.

3.—*Where was Καισαρεία Φιλίππου?*

It was a town at the foot of Lebanon, near the springs of Jordan, so called from Philip, tetrarch of Ituræa, who named it “Cæsarea” in honour of Tiberius Cæsar, and also to distinguish it from the other more celebrated “Cæsarea” on the sea coast, named Cæsarea by Herod the Great in honour of Augustus. These names furnish instances of the Romanising of Judæa, concerning which see more at large, Question and Answer in chapter xiv. Originally the town was called Paneas.

4.—*Is not με, in verse 13, emphatic; and is it not unwarrantably excluded from the text by Lachmann and others?*

The με is unquestionably emphatic, and Winer considers it rash to have rejected it upon the authority of a

few Codices; and he adds that, "though it may be thought superfluous, he cannot regard it as inadmissible: Who do people say that I the Son of Man am? He had always designated himself the Son of Man, and now he desires to hear what is said of him as the Son of Man."—*Gram. of New Test. Diction.*

5.—*Does not the acceptance of Peter's confession on the part of Jesus that he was ὁ Υἱὸς τοῦ Θεοῦ τοῦ ζῶντος furnish proof against the Socinian heresy (v. 16)?*

Yes; for it shows that He professed Himself to be God (as well as Man), and that He required the people to accept Him as nothing less. The remarks of Olshausen are so excellent on this passage that we cannot forbear quoting them in full. "The idea of the *υἱὸς τοῦ Θεοῦ* must be viewed as intended to fix more closely the sense of the first expression, *Χριστός*. The meaning, therefore, which most naturally results is this: At first the disciples, in acknowledging Christ as the Messiah, had merely, according to their Jewish prepossessions, seen in him a distinguished man, raised up and furnished by God for special objects. In closer intercourse with the Saviour there was, through the working of the Spirit, opened up to them a view into his higher nature; they recognised in him a revelation of God, and, without thinking of any theory as to the generation of the Son, they termed this revelation, in that personal manifestation in which it stood visibly before them, *the Son of God*. The article points to the definite, Divine, central manifestation which they perceived in Jesus, having been by the prophecies of the Old Testament instructed as to its real nature. We must conceive of the disciples as living in this, and step by step advancing in their knowledge of it. When St. Matthew expressly adds

υἱὸς Θεοῦ ζῶντος, this epithet obviously has reference, not to idols, there being no reason for here contrasting the true God with them, but to the reality of the Divine manifestation in Christ.”—*Comment. in loc.*

6.—*With what notion did the opinion that Christ was John the Baptist resuscitated agree (v. 14)?*

With that the Pharisees entertained, that good men easily return to life. See Josephus, Antt. lib. xviii. c. 2. “Multi Hebræorum putabant eos demum resurgere qui ob legem Divinam mortem oppetissent, ut ex Tacito alibi notavimus; quo et illud pertinere videtur 2 Macc. vii. 9.”—*Grotius.*

7.—*And Elias?*

With the notion that Elias must first come, and that therefore our Lord was but the forerunner of the Messiah. “Quam receptam fuisse Magistrorum sententiam nimirum ex male intellecto Malachiæ vaticinio, infra docemur xvii. 10. Exstant ejus sententiæ vestigia in Hebræorum libris; quorum tamen nonnulli venturum eum volunt in alio corpore, ut David Kimchi notavit ad Malachiam.”—*Grotius.*

8.—*And “Jeremias or one of the Prophets”?*

This was in accordance with the general notion that the Messiah was to come, not from the living, but the dead; or from the popular notion that occasionally souls might have a reviviscence on earth in other bodies. This was a belief rather in a μετενσωμάτωση than an ἀνάστασις.—*Elsley.*

9.—*What are the different forms of Βὰρ Ἰωνᾶ? and explain the expression.*

Lachmann and Tischendorf have Βαριωνᾶ, and others read Βαριωνᾶ. Βαρ = Son of. Where the names were of the more customary sort, patronymics, for dis-

tion's sake, were frequently added, as in the Old Testament, and here; x. 3; xxiii. 35; Mark ii. 14; John vi. 42. Christ adds Peter's old name and his patronymic in reasoning here on his new name; as he did, John i. 42, when he conferred it on him. It was usual to mention the old name on bestowing the new, as Gen. xvii. 5; xxxii. — *Grotius. Elsley.* It was doubtless used as indicating his fleshly state and extraction, and forming the greater contrast to his spiritual name and blessing. — *Alford.*

10. — *What is the meaning of the phrase σὰρξ καὶ αἷμα?*

It is simply a Hebraistic expression, signifying no more than a mere man upon the earth, one that ascended no higher than the common state of men. It is of ordinary occurrence in the Jewish writers, and is found in the Gemara in the expression, a *king of flesh and blood* i. e. a human sovereign. Compare also 1 Cor. xv. 50; Ephes. vi. 12; Gal. i. 16. — *Hammond.* "Caro et sanguis quoties Deo opponuntur hominem significant in Hebraismo." — *Grotius.*

11. — *What is there significant in the name Πέτρος now given to Σίμων Βὰρ Ἰωνᾶ, verse 18?*

This name (or Κηφᾶς) signifying a rock (πέτρα in same verse) — the termination being altered only to suit the masculine appellation — denotes the personal position of this Apostle in the building of the Church of Christ. He was the first of those foundation stones (Ephes. ii. 20; Rev. xxi. 14) on which the living temple of God was built. — *Alford.*

12. — *What is the meaning here of ἐκκλησία, and does the word occur anywhere else in the Gospels?*

Here it is used in the sense of the Universal Church,

the Church Catholic. The word occurs but once besides in the Gospels (viz. Matt. xviii. 17), and then in a more restricted sense. On its etymology and distinctiveness see above.

13.—*What is meant by the πύλαι ᾗδου, verse 18?*

Αἷδης signifies *death*, or the *grave*, or *destruction*, and by consequence Satan also, who has the power of these. Πύλαι may signify power, policy, and worldly authority, so that Satan and all his instruments shall not be able to destroy the fabric erected by Christ and his Apostles. In these words of Christ is contained the promise that whatever change the Church may undergo in this world, if it decay or perish in one branch, it shall revive and flourish in another. — *Hammond*. “The English word Hell is derived from the Anglo-Saxon word *Helan*, to cover, and is therefore nearly the same with ᾗδης.” — *Pearson on the Creed, Notes*, vol. ii. p. 199, note c. Richardson, *On the Study of Language*, quotes Ray: “To heal, to cover, *Sass*. As to *heal* the fire, to *heal* a house; to *heal* a person in bed, that is, to *cover* them, from the Anglo-Saxon *hel-an*, to *hide*, *cover*, or *heal*. Hence, in the West, he that covers a house with slates is called a *healer* or *hillier*.” — *South and East-country Words*. And in the North-country vocabulary, a *bed-healing* is a *coverlet*, or absolutely “a hylling.” (p. 136.) See also on this word chap. xi. 23. There is a long and learned note by Grotius on the signification of ᾗδης (“*mors aut status post mortem*”) and on that of πύλαι ᾗδου, with several classical instances of the different senses in which the latter phrase was used; he sums up, however, in these words: “*Hic Christi corpori, id est, populo credentium, promittitur fore ut Mors ipsa, cujus maximum et insatiabile*

est regnum, non eas vires habeat ut eos detinere possit sub suo jure ac potestate."

14. — *Is μου placed before ἐκκλησίαν of design and emphatic, verse 18?*

So it is thought; for, as Wordsworth says, it is thus used as "a protest against all encroachments on the supremacy of Christ. Our Lord does not say οἰκοδομήσω τὴν ἐμὴν ἐκκλησίαν, nor τὴν ἐκκλησίαν μου, but he says Μοῦ τὴν ἐκκλησίαν, not the Church of *thee*, but of *Me*." But Winer, while admitting that the genitive of the pronoun is sometimes designedly put before the substantive, does not include this passage among such instances, but, on the contrary, especially refers to it as one of those cases where no particular emphasis is intended. — *Gr. New Test. Dict.* pp. 167, 168.

15. — *What is meant by τὰς κλεῖς τῆς βασιλείας, verse 19?*

Hammond refers to Isaiah xxii. 20 for the explanation of this metaphor: where God foretells Eliakim the son of Hilkiah, that he will call him, and clothe him with the robe of Shebna (who was over the household, verse 15), and strengthen him with his girdle, and commit his government into his hand, and lay *the key of the house of David* upon his shoulder: and "he shall open, and none shall shut; and shut, and none shall open." By which is noted, says Hammond, the bestowing on him the power of administering and ruling the whole family or house of the king, so as to entertain and admit into it, and in like manner to exclude out of it, whom he would. Keys then are the ensign of power. But that this was not confined to St. Peter may be seen by referring to chap. xviii. 18, and John xx. 23; and so, as Theophylact says: Εἰ γὰρ καὶ πρὸς

Πέτρον μόνον εἴρηται τὸ δώσω σοι, ἀλλὰ καὶ πᾶσι τοῖς ἀποστόλοις δέδοται. — *Hammond, Notes on New Test.*

16.—*Explain the construction of ἱλεώς σοι, verse 22.*

It is a form of speech borrowed from the Hebrews, who use it to express the Latin *absit*, and is found in the Jerusalem Targum on Gen. xlix. 22, and on Num. xxxi. 50.—*Hammond.* "ἱλεως is Attic for ἱλαος, from ἱλάω, to be propitious; and in this passage ἱλεώς σοι, Κύριε, is elliptical for ἱλεως σοι εἴη ὁ Θεός, Κύριε, literally, God be merciful to thee, O Lord! implying an invocation of God's mercy for the averting of evil, equivalent to, God forbid!—*Parkhurst.* "Convenit partim cum Chaldæorum partim cum Hebræorum formula, quam Alexandrini quidem multis in locis (2 Sam. xxiii. 17; 1 Paral. xi. 19) cum Symmacho (1 Sam. xx. 2; xxii. 15) per ἱλεως reddiderunt."—*Schleusner.*

17.—*What is the force of ἐπιτιμάω, in verse 22? and distinguish it from its synonym ἐλέγχω.*

There are two ways of "rebuking:" one, without bringing home to the rebuked the conviction of any fault; the other, by *convincing* of sin. In this lies the distinction between the two words ἐπιτιμάω and ἐλέγχω. Ἐπιτιμάω means simply rebuking in the former sense, as in this place, and xix. 13, and Luke xviii. 39; and for the greater force of ἐλέγχω, see John viii. 46, where our Lord could well ask, "Which of you convinceth me of sin?" Numbers rebuked Him; numbers laid sin to His charge (Matt. ix. 3; John ix. 16), but none brought sin home to His conscience. See also John iii. 20; viii. 9; 1 Cor. xiv. 24, 25; but especially John xvi. 8: καὶ ἐλθὼν ἐκεῖνος ἐλέγξει τὸν κόσμον περὶ ἁμαρτίας καὶ περὶ δικαιοσύνης καὶ περὶ κρίσεως. A similar difference exists between the substantives αἰτία and ἐλεγχος.

Αἰτία is simply an accusation, whether true or false; but ἔλεγχος implies not merely the charge but the truth of the charge, and the manifestation of the truth of the charge. — *Trench, New Test. Syn.*

18.—*Distinguish between ἀντάλλαγμα and λύτρον, verse 26?*

Ἀντάλλαγμα, though nearly allied to λύτρον, is not, as Olshausen points out, entirely synonymous. “Ἀντάλλαγμα denotes the *purchase money*, the object for which a man exchanges anything, as Sir. vi. 15, φίλου πιστοῦ οὐκ ἔστι ἀντάλλαγμα. Thus, while the ἀντάλλαγμα proceeds on the idea of *possession*, λύτρον refers to a state of *slavery*, out of which the λύτρον gives deliverance. In this respect the expression ἀπάλλαγμα would correspond to λύτρον, but it does not occur in the New Testament. The verb ἀπαλλάσσειν, however, in the sense of to *set free* occurs at Heb. ii. 15.” See on λύτρον chap. xx. 28.

19.—*How do you explain Μέλλει γὰρ ὁ υἱὸς τοῦ ἀνθρώπου ἔρχεσθαι . . . ἐν τῇ βασιλείᾳ αὐτοῦ, verses 27, 28.*

This is a difficulty; and it consists in reconciling the statement of our Lord, that, in the lifetime of some who were present, His last coming to judge the earth, in the glory of the Father and with the holy angels, would take place, an event which He must have known would not within that period occur. To solve it many explanations have been given, chiefly with the view of showing that the reference was made, not to the final coming to judgment for which we wait, but to that judgment on the Jewish people which had its fulfilment in the destruction of Jerusalem. Yet it is hard to understand that the strong expressions in the context

were limited to this occurrence, and not to extend them to that greatest of all, to which the glorious picture seems alone and fully applicable. Alford, however, holds decidedly that the passage refers (to quote his own words) "to the destruction of Jerusalem, and the full manifestation of the kingdom of Christ by the annihilation of the Jewish polity; which event, in this aspect as well as in all its terrible attendant details, was a *type* and *earnest* of the final coming of Christ. . . . There is a reference back in this discourse to that in chap. x., and the coming here spoken of is the same as that in verse 23 there." Stier, as quoted by Alford, refuses the interpretation to the ultimate coming of Christ. Wordsworth is in favour of an expanding and progressive interpretation to this prophecy, as to others, and the Transfiguration which took place soon afterwards he considers to be the first fulfilment, and so passing on from the destruction of Jerusalem to the final coming of Christ. He would then take Christ's words as comprehending all these. This mode of interpretation, however well it applies in other instances, does not seem to be applicable here, inasmuch as all the details are not *common* to the three events. Olshausen refers to the parallel passages in St. Mark and St. Luke, which, he says, do not relate so much to the coming of Christ as to the coming of his kingdom (St. Mark adds *ἐν δυνάμει*); and these expressions may be understood as describing the powerful manifestations of living Christian principle, without reference to the personal return of Jesus. But the immediate connexion of those words with the foregoing context, in which the *ἔρχεσθαι ἐν τῇ δόξῃ* refers so unmistakably to the Parousia, does not admit of this explanation. The coming of the kingdom falls at the same period with his coming personally.

Grotius, quoting the parallel passage in St. Mark, *ὡς ἂν ἴδωσι τὴν βασιλείαν τοῦ Θεοῦ ἐληλυθίαν ἐν δυνάμει*, says of it: "Quæ verba satis clare, ni fallor, indicant agi hic de resurrectione, adscensu in cœlum, missione Spiritus Sancti et propagatione Evangelii per signa et miracula; quibus certissimis testimoniis cognoscebatur Christum jam regnare." That this interpretation may in a sense hold good cannot be doubted, but it does not fix "*the coming*" in a sufficiently definite manner to satisfy the requirements of the context. Hammond rejects the notion that the Transfiguration of Christ fulfilled the words of these verses in St. Matthew, and, connecting the words "shall not taste of death" with that remarkable and mysterious passage in St. John (xxi. 23), conceives, as among those who were standing by Christ, St. John to be the survivor alluded to of the destruction of Jerusalem, the subject of the prophecy. If this be a right interpretation, many besides St. John would probably be included in the *ἑστώτες ὧδε*, who would be fellow-witnesses with him of the fall of Jerusalem forty years afterwards. He takes the "angels" to be God's officers employed in His service to punish, and the *δόξα*, "the appearing of them." This seems to be a very satisfactory interpretation, though the *literal* certainly suffers some violence. If, however, it be allowed, as Whitby does, to separate the 28th verse from the 27th verse, and to conceive of the latter as relating without doubt to the final day of judgment, as, on the face of it, it is difficult to think otherwise, then the former (the 28th), standing alone, contains within itself the easy and natural interpretation of Whitby, that the destruction of Jerusalem forty years after was the event here predicted by our Lord, and that, among those who should witness it, some there were who were at that

very time standing around him. There can be no objection to admit this separation; for, as Olshausen remarks, St. Matthew did not always report passages in their original connexion, but that all the Evangelists, and especially St. Matthew, allowed themselves this liberty of amalgamation in the treatment of our Lord's discourses. It is but right to add that this commentator (Olshausen) guards this statement by showing that this amalgamation had something remarkable in it, and he further observes—and this is worthy of attention—that “that which would have destroyed the character of the Gospel if it had been done by an uncongenial spirit, tends only to add to its splendour if done by the congenial divine spirit.”

20.—*What is the expression γένεσθαι θανάτου?*

A Hebraism; and of that class which, as Winer says, arose from verbal translations of vernacular expressions. Grotius has: “Idem esse γένεσθαι θανάτου-et θάνατον θεωπεῖν apparet Joh. viii. 51, 52. Nimirum quia *gustare* Hebræis est *experiri*, Ps. xxxiv. 9; Rev. xxxi. 18; adde Hebr. ii. 9.” Schleusner also: “γένεσθαι θανάτου, *mori, mortem subire*, (formula) quæ non legitur quidem in V. T. sed tamen apud Rabbinos occurrit.”

CHAPTER XVII.

1.—*In the parallel passage, St. Luke says ὥσπερ ἡμέραι ὀκτώ, whereas here (verse 1) we find μεθ' ἡμέρας ἕξ: how do you reconcile this discrepancy?*

By allowing to ὥσπερ a fair latitude, and supposing St. Luke's reckoning to be inclusive and St. Matthew's

exclusive. It is by considering these latitudes of expression that we harmonise the different statements with respect to our Lord's sojourn in the grave. Similarly also Olshausen: "The *ἡμέραι ὀκτώ* in St. Luke are merely to be counted according to another way of enumerating the days."

2.—*What ὄρος does tradition fix upon as the Mount of Transfiguration, verse 1?*

Mount Tabor. That some particular mountain is meant, may be inferred from St. Luke's use of the article, *ἀνέβη εἰς τὸ ὄρος* (ix. 28), which is found in all the MSS. and in the Peschito Syriac Version; and this mountain was probably part of the ridge of Hermon in Cæsarea. — *Bloomfield*. Stanley sees in the insulated situation of Tabor the probable origin of the mistake which transferred to the mountain of the Transfiguration the word "apart," which was really intended only for the disciples, and he argues, from the remains still visible of the town and fortress which existed at the time of the Gospel history, against the possibility that the tradition is correct. On the other hand, he says, it is impossible to look up from the plain to the towering peaks of Hermon, almost the only mountain which deserves the name in Palestine, and not be struck with its appropriateness to the scene of the Transfiguration. See also Robinson's *Biblical Researches*, iii. p. 221.

3.—*What may we gather from Moses and Elias appearing on the mount?*

That the Law, personified by Moses, and the Prophets personified by Elias, found their fulfilment in Christ then present; and these holy persons, by their resurrection and bodily appearance, prefigure that of the Lord,

which should take place after His *ἔξοδος* ("departure," "decease") at Jerusalem.

4.—*What is the etymology of σκηνή?*

Σκηνή is derived from the Hebrew word *Shachan* (whence the word *Shecinah*), signifying to dwell, inhabit. *Σκηναί*, or tabernacles, such as St. Peter spoke of, were composed of branches of trees, hastily raised for temporary purposes by travellers, and such as were reared at the Feast of Tabernacles.—*Bloomfield*. The word is used in Scripture as pointing by way of contrast to those *mansions* that shall *remain* in heaven for the blest: *μοναί*, from *μένω*, John xiv. 2.

5.—*Is not αὐτοῦ emphatic, verse 5?*

Yes; as says Bengel, *præ Mose et Elia*. He adds, "Hoc celeusma, Eum audite, non dicebatur apud baptismum, Matt. iii. 17;" and on *Ἰησοῦν μόνον* (verse 8) further remarks, "Hinc constat, hunc esse Filium, audiendum, non Mosen, non Eliam."—*Gnomon*, in loc. Grotius also: "*ἐμφατικῶς* (significanter admodum) *Hunc audite*, supra Mosen, supra Prophetas."

6.—*What is worthy of remark on the question, Τί οὖν οἱ Γραμματεῖς λέγουσιν, ὅτι Ἡλίαν δεῖ ἔλθειν πρῶτον; and our Lord's answer, verses 10, 11?*

See Question and Answer above, chap. xvi.

7.—*What is the etymological meaning of ἀποκαταστήσει, verse 11?*

This word, from *ἀπό* and *καθίστημι*, simply means to *bring things back again to their original state*; to restore, and thence to reform; and so here it is applied to the reformation wrought by John the Baptist, who came in the power and spirit of Elias.

8.—*What is the literal meaning of διαστραμμένη, verse 17?*

Literally the word signifies *crooked, out of the straight*, from διαστρέφω, to turn aside, and hence metaphorically *perverse*. Bloomfield well illustrates the use of our word *wrong*, which means *twisted*, from the German *wringen* (see note in loc. Gr. Test.); and we may add the French word *tort* (*wrong*), which has a similar derivation from *tortus, torqueo*, to twist.

9.—*What plant is that rendered in verse 20, and in xiii. 31, 32, as “mustard” tree?*

According to Dr. Royle, the mustard tree of Scripture is the *Salvadora persica* of botanists, and must not be confounded with our mustard seed, which is derived from the *Sinapis nigra* and *alba*, the latter being that which is most commonly in use. The purposes to which the former is applied to this day are similar, from a similarity of nature in the plant: “it has a succulent fruit with an aromatic smell, and tastes like garden cress. The bark of the root is extremely acrid; bruised and applied to the skin, it soon raises blisters, for which the natives of India often use it.” See “Natural History Division of National Cyclopædia,” vol. iv. “The nature of the plant,” says Professor Royle, “is to become arboreous, and thus it will form a large shrub, or a tree, twenty-five feet high, under which a horseman may stand, where the soil and climate are favourable.” See further remarks on this plant as quoted from the same author, in Stanley’s “Sinai and Palestine.”

10.—Τοῦτο δὲ τὸ γένος οὐκ . . . νηστεία: *does not this remark corroborate incidentally the statement in chap. ix. 14, οἱ δὲ μαθηταί σου οὐ νηστεύουσιν, verse 2?*

Undoubtedly; and it is brought forward by the late Professor Blunt as one of the undesigned coincidences which make so much for the veracity of the Gospels. Bengel also says *in loc.*: “Jejunio non assueverant discipuli, ch. ix. 14. Et sobrietatem, absente Domino, tum videntur minus servasse.”—*Gnomon*.

11.—*For what purpose was the δίδραχμα paid, verse 24?*

This was the half shekel paid by all the Jews above twenty years of age to the Temple. See Exodus xxx. 13; and Olshausen quotes Josephus, *Antiq.* xviii. 9, 1, to show that even the foreign Jews paid it. The Attic drachma was equal to the fourth part of a shekel, and therefore the δίδραχμα, which was two drachmas, was half a shekel. The value of the shekel in English money was about half a crown.

12.—Προέφθασεν: *what is this literally, verse 25?*

Spake before him: anticipated Peter's question by His own. “Prevented,” according to the meaning of the word at the time of the formation of the English Authorised Version, kept more closely to its etymological derivation, and sufficiently represented the Greek; for it meant *went before*, or *came before*, as in the collect “Prevent us, O Lord,” &c.

13.—*What other word besides τέλος, in the verb τελεί (v. 24), is used for tax?*

The word κῆνσος; and Bloomfield thus distinguishes between them: by τέλη, he says, are denoted the customs or tax on eatables or drinkables; by the κῆνσος, the ἐπικεφάλαιον, head-money, or poll-tax, laid on the provincials. Olshausen also: “τέλη, customs-duties on goods; κῆνσος, head-money on persons.”

14.—*What is the argument of our Lord (v. 25) as*

expressed in the question, Οἱ βασιλεῖς τῆς γῆς ἀπὸ τίνων λαμβάνουσι τέλη ἢ κῆνσον; ἀπὸ τῶν υἱῶν αὐτῶν, ἢ ἀπὸ τῶν ἀλλοτρίων; and the rejoinder, ἄρα γε ἐλεύθεροί εἰσιν οἱ υἱοί?

It seems to be this, as stated by Bengel: "Jesus est Filius Dei et hæres omnium: at Dei domus est templum, cujus in usum didrachma penduntur. Decebat Jesum, didrachma solventem, id facere cum protestatione: hanc non capiebant, qui sumebant: ergo ad Petrum fit. Jus Jesu sequuntur etiam, qui ad Jesum attinent." "Ἀλλότριοι hîc opponuntur filiis familiarum. Ita in Jure Romano sumitur vox *extranei heredis*."—*Grotius*.

15.—*What was the στατήρ, and its value?*

A Greek coin, equal in value to a shekel, or two didrachmas; consequently sufficient in value for the tribute on the part of Christ and Peter. In early times the stater was a gold coin, varying somewhat in different periods of Grecian history. The stater of Alexander was, according to the present worth of gold, equal to 1*l.* 3*s.* 6*d.*, and, indeed, the term stated was only, in later times, applied to the *silver tetradrachm*, and used in reference to weight, apparently like the Hebrew *shekel*, and the Latin *pondo*, in a general sense.—See *Smith's Dict. of Antiq. in verbum*.

16.—*Explain ἵνα δὲ μὴ σκανδαλίσωμεν αὐτούς, verse 27?*

"Lest we should give them occasion to say I despise the temple and its service," &c.—would appear to be the explanation of his words resulting in the miracle that ensued. Bengel well remarks: "Scandali vitandi causâ vel miraculum factum."—*Gnomon, in loc.* "Ne dicant a me Templi contemni. Docet nos Christus

exemplo suo etiam cum dispendio aliquo, si ita opus sit, redimere sinistras suspiciones.”—*Grotius*.

CHAPTER XVIII.

1. — *Is πιστεύειν εἰς in the New Testament peculiar as expressing a belief in Christ?*

So it would appear, and when used with ἐν. For as Vorstius observes, as quoted by Wordsworth: “Nunquam in Novo Fœdere phrasis Græca πιστεύειν εἰς de Petro, Paulo, aliisque sanctis usurpatur, sed de Deo tantum,” and it is often used concerning Christ. Bishop Pearson shows that Latin ecclesiastical writers make no difference between Credo *in* and Credo with a dative: and therefore, as Wordsworth remarks, the distinction made by Augustine, “Credimus *Paulo*, sed non credimus *in Paulum*,” and Ruffinus (in Expositione Symbol.): “hâc præpositionis syllabâ (in) Creator a Creaturis secernitur,” is derived from the language of the Greek Testament. Winer says: “The phrase πιστεύειν εἰς or ἐπὶ τινα obviously means in Christian phraseology nearly the same as πιστεύειν τινί, and is to be taken as pregnant: to resign one’s self to any one as a believer in him. Πιστεύειν ἐν Χριστῷ might be understood in the same sense.” — *Greek New Test. Dict.* p. 226.

2. — *How is the expression in verse 10 explained: οἱ ἄγγελοι αὐτῶν ἐν οὐρανοῖς, &c.?*

Hammond furnishes the following: “That angels are God’s ministering spirits, and do perform His commands in guarding His servants here below, is the doctrine of Scripture, Heb. i. 14, and so several times in

the Apocalypse, where the Seven Spirits (i. 14, iv. 5) are said in heaven to behold His face, in the same manner as is here affirmed of them. But whether the *ἄγγελοι αὐτῶν*, *their angels*, here be to be defined singular angels peculiarly designed to particular persons, is not here distinctly affirmed, only that they are, as God sees fit, employed in services for the benefit of these little ones, that is, of Christians; and of that there is no doubt. *To behold the face of God* signifies *to wait, attend, as a servant*, Ps. cxiii. 2, as a minister to be ready at hand, to do whatsoever is commanded." Bloomfield recognises in the expression an allusion to Oriental custom, by which none were allowed to see the monarch but those who were in his especial favour. 1 Kings x. 8.

3.—*To whom do the τὰ ἐνευήκοντα ἐννέα, in verse 12, refer?*

Christ had been just speaking of the Angels, and of Himself having come down from heaven to save lost man. It would seem then a natural conclusion that He referred to the Angels as the ninety and nine safe, and to the human race as gathered up into the idea of the one erring sheep of his fold. Our Lord here speaks *κατ' ἄνθρωπον*, and by the question *τί ὑμῖν δοκεῖ*, where *ὑμῖν* is emphatic, this is shown to be the case. Wordsworth construes *πορευθεῖς* with *ἐπὶ τὰ ὄρη*. Alford and Bloomfield connect *ὄρη* with *ἀφείς*, with whom agree Grotius and Erasmus, but Beza and Casaubon are for the connecting it with *πορευθεῖς*.

4.—*In the 6th verse there is the phrase, καταποντισθῇ ἐν τῷ πελάγει τῆς θαλάσσης: explain the distinctions between θάλασσα, πέλαγος, and πόντος, all words used for "sea."*

Θάλασσα is like the Latin *mare*, the sea contrasted

with the land (Gen. i. 10; Matt. xxiii. 15; Acts iv. 24). Πέλαγος, closely allied with πλάξ, πλατύς, plat, plot, flat, is the level uninterrupted expanse of open water, the "altum mare," as distinguished from those portions of it broken by islands, shut in by coasts and headlands. Breadth, and not depth save as quite an accessory notion, lies in the word. In Herod. ii. 92, the Nile overflowing Egypt is said πελαγίζειν τὰ πεδία, which yet it does not cover beyond the depth of a few feet. Plato refuses the title of πέλαγος to the Mediterranean Sea, only the Great Atlantic Ocean beyond can be acknowledged as ἀληθίνος πόντος, πέλαγος ὄντως. The sense of depth in this verse is to be looked for in καταποντισθῇ, πόντος implying the sea in its *perpendicular* depth, as πέλαγος (= "æquor maris") does its *horizontal* dimensions and extent.—*Trench, Gr. Syn.* Winer remarks on πέλαγος τῆς θαλάσσης, that there is nothing pleonastic in the combination of the two words, and that it was correctly rendered by "æquor maris" by so early a critic as Wetstein. Πέλαγος denotes the expanse of the sea, and may thus be applied to the surface of a river.—*Gr. New Test. Dict.* p. 633.

5. — *Is θέλημα ἔμπροσθεν τοῦ Πατρός, verse 14, a Hebraism?*

It is so according to Bloomfield, who calls the passage a "formula loquendi," like that chap. xi. 26: οὕτως ἐγένετο εὐδοκία ἔμπροσθέν σου, in which ἔμπροσθέν σου is a Hebraism for the classical Greek σοι; a dative of person being required by the nature of the phrase.

6. — *What is ἀμαρτήση εἰς, verse 15?*

A Hebraism (*Wordsworth*); yet the expression is found in Sophocles, as quoted by Liddell and Scott. Parkhurst also quotes Wetstein as showing that the

Greek writers use the phrase in the same sense. The LXX. has in 1 Sam. xix. 4 : *μὴ ἀμαρτησάτω ὁ βασιλεὺς εἰς τὸν δοῦλόν σου Δαυὶδ, ὅτι οὐχ ἡμάρτηκεν εἰς σέ.*

7.—*What is to be gathered from the repetition of the article ὁ ἔθνικὸς καὶ ὁ τελώνης, verse 17 ?*

That two distinct persons are meant; and where the second article is inserted in the New Testament, Bishop Middleton observes, the same distinction must be recognised. He also shows from many examples that this rule accords with the usage of the best writers.—*On the Art.* p. 60.

8. — *What is the technical meaning of δέσσητε and λύσητε in verse 18 ?*

Τὸ δέσσαι, “to bind,” is to retain sins and to leave them open to punishment. Thus of a vow, Num. xxx. 4, 11. With the Jews, to bind is to forbid under the penalty of God’s displeasure; Num. xi. 28. *Λύειν*, “to loose,” in Scripture and with the Jews, has relation to sin, and the pardon of it (so Job xlii. 9; Eccclus. xxviii. 2); and is to permit, and to pronounce freedom from God’s displeasure. Some of the Fathers referred this text to the injured person: that if his brother refuses to hear his admonition, he is bound by him, and shall be bound in heaven; and if he is moved to repentance by the admonition, he shall be loosed in heaven. So Origen, Chrysostom, Theophylact, Augustine; and this interpretation was held by Grotius also. Others, with St. Jerome, comparing Luke xviii. 5 and Matt. xvi. 19, where there is no reproof given, suppose it is here said to the Apostles to whom he speaks throughout this chapter.—*Elsley*. Bloomfield, taking verses 18—20 together, thus gives the sense of the passage: “Whatever ye determine, as to the regulation of the Church, shall be

approved by the Divine will. Whatsoever ye shall determine respecting such an offender, whether as to removal from the Christian society, if obdurate and incorrigible, or his readmission into it on repentance, shall ratify; and whatever guidance ye ask from him in forming these determinations shall be granted to you; so that there be two or three who shall concur in the determination or in the prayer." What the Church teaches from this and parallel passages is contained in the commission in the service for the *Order of Priests*, and in the form of absolution in the office of the visitation of the sick. Dr. Wordsworth quotes Cranmer to the following effect: "God hath given the keys of the kingdom of heaven and authority to forgive sin to the ministers of the Church. And whosoever the minister does so, then I ought steadfastly to believe that my sins are truly forgiven me."—*On the Power of the Keys; Catech.* (Gr. Test. in loc.)

9. — What is the construction of the passage in verse 21, ποσάκις ἁμαρτήσῃ εἰς ἐμὲ ὁ ἀδελφός μου ἀφήσω αὐτῷ?

Elsley terms it a Hebraistic construction for ποσάκις ἁμαρτήσῃ αὐτῷ. Winer says: "Sometimes finite verbs are so closely connected by καί, the first has, logically, the force of a participle (ἁμαρτήσας τῷ ἀδελφῷ). This distinction of one logical clause into two grammatical clauses is a peculiarity of Oriental syntax and is of frequent occurrence."—*Greek New Testament Dict.* p. 372.

10. — Why did Peter specify ἑπτάκις, verse 21?

Because the number seven was used to signify completeness. See Luke xxiii. 56; xxiv. 1. He thought that he had reached the utmost limit of

givenness, for the rabbinical rule (see Alford) was to forgive *three times and no more*, which they justified by Amos i. 3, &c.; Job xxxiii. 29, 30. Trench has in a note, p. 146, the following with respect to the number seven, and Peter's use of it as recognising the larger forgiveness of the new law of love. "There were yet deeper motives for Peter's selection of the number *seven*. It is the number in the divine law with which the idea of remission (*ἄφεσις*) was ever linked. The seven times seventh year was the year of Jubilee (*ἔτος τῆς ἀφέσεως*), Lev. xxv. 28; cf. iv. 6, 17; xvi. 14, 15. It is true that we find it as the number of punishment or retribution for evil also (Gen. iv. 15; Lev. xxvi. 18, 21, 24, 28; Deut. xxviii. 25; Ps. lxxix. 12; Prov. vi. 31; Dan. iv. 16; Rev. xv. 1); yet this should not disturb or perplex, rather confirm us in this view, since there lies ever in punishment the idea of disturbed relations, and so of forgiveness (Ezek. xvi. 42). It is the storm which violently restores the disturbed equilibrium of the moral atmosphere. Gregory of Nyssa then has a true insight into the reason why Peter should have named seven times, when he observes (Opp. v. 1, p. 159): Παρετήρησεν ὁ Πέτρος, ὅτι κανὼν παραδόσεως ἀρχαῖός ἐστι, τὸν ἐβδομάδα ἔμφασιν ἔχειν τινὸς ἀφέσεως ἀμαρτημάτων, ἀναπαύσεως τελείας, οὗ σημεῖον τὸ σαββατὸν ἐστίν, ἡ ἐβδόμη ἡμέρα ἀπὸ γενέσεως."—*Notes on Parables*.

11.—*How do you render ἐβδομηκοντάκις ἑπτά, verse 22, and what is the teaching conveyed by this enumeration?*

Our version renders it correctly *seventy times seven*. "Ἐβδομηκοντάκις ἑπτά is not, as Origen and some others understand it, $70 + 7 = 77$, for that would be rather *ἐβδομήκοντα ἑπτάκις*, but rather $70 \times 7 = 490$."—

Trench. The Syriac version also has 70×7 . Winer, however, has the following: "For the numeral adverb, *ἐπτάκις*, we find the cardinal in Matt. xviii. 22, in the expression *ἐβδομηκοντάκις ἐπτά*, seventy times seven (times): the passage strictly means seventy times (and) seven, that is, 77 times; but this would not suit the sense. That *ἕως* is not to be joined to *ἐπτά*, but to *ἐβδομηκοντάκις*, is obvious from the preceding *ἕως ἐπτάκις*. — *Gr. New Test. Dict.* p. 265. The teaching is, that there is *no* limit to forgiveness where is none to repentance.

12.— *What is the sum supposed to be represented by μυρίων ταλάντων, verse 24?*

"Ten thousand talents;" which (according to Hammond) at the rate of 750 ounces of silver to a talent, and of 5s. an ounce, would come to £1,875,000. With respect to the word *δάνειον* in verse 27, the same commentator remarks, "that although it is used here for *debt*, it also signified *usury* or *interest*, and so it might be thought here to signify, not the whole debt, but the interest only that would be due, for the forbearance of it for the space now desired:" but he finds the word used for both, and inasmuch as the "Arabic" reads "all that was upon him," he concludes that it is better to extend the meaning to the whole sum; *πᾶσα ὀφειλὴ ἐκείνη*, verse 30. The vast sum of money is, of course, hypothetical, and rendered purposely immoderately large to heighten more the contrast with the *ἐκατὸν δηνάρια*, and thus increase the force of the lesson.

13.— *Was it consistent with the Jewish law that an insolvent debtor should be sold, his wife and children, and all that he had?*

From Lev. xxv. 39, 41, it appears that it was allowed under the Mosaic Law to sell an insolvent debtor, and

that his family also were thus made responsible with him for his debts. It is doubted, however, by Michaelis whether this practice obtained among the Jews in our Lord's time. Grotius quotes Josephus in proof of it, but it must be observed with reference to a particular species of fraud, i.e. downright theft, and then as concerning the *delinquent* only: Βόσκημα δὲ ὁ κλέψας τετραπλὴν τὴν ζημίαν ἀποτινύτω, πλὴν βόος· πενταπλὴν δὲ ὑπὲρ τούτου καταβαλέτω· ὁ δὲ τὸ ἐπιτίμιον ἄπορος διαλύσασθαι, δοῦλος ἔσται τοῖς καταδικασμένοις. We know how much Roman customs, manners, laws, &c., were impressed on those of Judæa at this period, and since it *was* according to Roman law that such a sale should under such circumstances take place, to a Roman locality then we might reasonably refer the incidents of the parable. See Trench on this parable.

14.—*What other reading is there for ὃ τι in verse 28?*

Εἴ τι, *if thou owest anything*. Lachmann, Tischendorf, and Tregelles have restored this reading from the best MSS. Alford, Bloomfield, and Wordsworth, also are in favour of εἴ τι. The latter well says: "The creditor is ashamed of the hundred pence, therefore he does not say, ὃ τι but εἴ τι, and thus the force of the parable teaching the duty of equitably receding from the rigid enforcement of rights is more clearly seen."

15.—*How do you answer the argument for purgatory which the Romish theologians have found in the words ἕως οὗ ἀποδῶ πάν τὸ ὀφειλόμενον αὐτῷ, verse 34?*

By stating the impossibility of the debtor paying so large a sum as 10,000 talents, and thus freeing himself from prison; and that the very term is the strongest

confirmation of the doom of his perpetual imprisonment. This mode of speech, whereby we rest one impossibility upon another, though that other be placed in the form of a contingency, is common to all languages, and a simple but expressive figure of speech. On *βασανισταῖς*, see above.

CHAPTER XIX.

1.—*What is meant (v. 1) by our Lord's going εἰς τὰ ὄρια τῆς Ἰουδαίας πέραν τοῦ Ἰορδάνου?*

These words (as says Alford) must be taken to form one continuous description. *Bethany*, where Jesus went, was beyond Jordan but on the confines of Judæa. The parallel passages are Mark x. 1.; Luke xvii. 11.

2.—*Why did the Pharisees insert in their question (v. 3.) κατὰ πᾶσαν αἰτίαν?*

Because at that time there was a controversy on the subject between two rival schools of the Jews. That of Hillel held the more lax interpretation, and allowed of divorce for any cause, founding this permission on Deut. xxiv. 1, if “she find no favour in his eyes.” That of Schammah held the stricter doctrine, and would not allow of divorce save for the cause of adultery. The general opinion and practice, however, seem to have been with Hillel. Josephus is quoted for having adopted both the precept and practice. In his *Antt.* lib. iv. c. 8, he recites the law to be “for any cause;” and relates that he himself divorced his wife, *μὴ ἀρεσκόμενος αὐτῆς τοῖς ἔθεσι*, not being pleased with her manners or behaviour.—*Elsley.*

3.—*Is not αἴτια technical in verse 10?*

It is a forensic term, and is equivalent to “conditio” or “causa” in the sense these words bear in the Roman law. “Scriptores plerosque Christianos veteres, atque inter eos Matthæi Interpretem, Marcum, et Lucam, juris locutionum fuisse non ignaros plurimis indiciis patet. Si, inquiunt Apostoli, *ea est mariti conditio*, scilicet ut uxorem pro animi sui arbitrio dimittere ei fas non sit, satius esset abstinere a nuptiis quam se induere in malum inextricabile.”

4.—*What is the sense of χωρέω, verse 11?*

It is here equal to “capax sum,” to *have room or space for a thing*. Its moral meaning is derived from its physical, and so it comes to signify capability or capacity of mind, &c. In this way it is employed by Plutarch (in Vitâ Catonis), οὐδὲ τὸ Κάτωνος φρόνημα χωροῦσιν; to which instance Grotius adds another from the poet “quem vulgo Phocyliden non recte vocant:”

Οὐ χωρεῖ μεγάλην διδαχὴν ἀδίδακτος ἀκούειν.

He illustrates the force of the word from Origen also: Ἄλλὰ καὶ ἄγεσθαι γυναῖκα ἐπέτρεψεν ἡμῖν ὁ Θεὸς, ὡς οὐ πάντων χωροῦντων τὸ διαφέρειν· τούτεστι, τὸ πάντη καθαρὸν. “Sed et ducere uxorem permisit nobis Deus, nempe quia non omnes apti sunt ad id quod eximium est, id est, summe purum.”

5.—*Has the imperative χωρεῖτω (v. 12) the force of a command, or is it simply permissive?*

It is taken to be *permissive* only: other instances of this permissive use of the imperative are found in 1 Cor. vii. 15, εἰ ὁ ἄπιστος χωρίζεται, χωρίζεσθω, and 1 Cor. xiv. 38, εἴ τις ἀγνοεῖ, ἀγνοεῖτω.

6.—*What is the distinction between the Imperative Aorist and the Imperative Present, and is the distinction kept up in the New Testament?*

The distinction is this, and it is uniformly maintained in the New Testament. The Imperative Aorist denotes an action that is either rapidly completed and transient, or viewed as occurring but once: as Mark i. 44, *σεαυτὸν δεῖξον τῷ ἱερεῖ*: iii. 5, *ἐκτεινον τὴν χεῖρά σου*: vi. 11, *ἐκτινάξατε τὸν χοῦν*: John ii. 7, *γεμίσατε τὰς ὑδρίας ὕδατος*, &c.: xi. 44, *λύσατε αὐτὸν (Λαζαρ.) καὶ ἄφετε αὐτὸν ὑπάγειν*: 1 Cor. v. 13, *ἐξάρατε τὸν πονηρὸν ἐξ ὑμῶν αὐτῶν*: Acts xxiii. 23, *ἐτοιμάσατε στρατιώτας διακοσίους*. See also Mark ix. 22. 43; x. 21; xiii. 28; xiv. 15, 44; xv. 30; Luke xx. 24; John ii. 8; iv. 35; vi. 10; xi. 39; xiii. 29; xviii. 11; xxi. 6; Acts iii. 4; vii. 33; ix. 11; xvi. 9; xxi. 39; xxii. 13; 1 Cor. xvi. 1; Eph. vi. 13, 17; Col. iii. 5; Tit. iii. 13; Phil. 17; Jas. iii. 13; iv. 8, 9; 1 Pet. iv. 1; 2 Pet. i. 5, 10.

The Imperative Present denotes an action already commenced and to be continued, or an action still going on, or to be frequently repeated. Hence it is employed in the measured and dispassionate diction of laws and moral precepts, as: *μὴ ὑψηλοφρόνει*, Rom. xi. 20; *ἐὰν πεινᾷ ὁ ἐχθρὸς σου, ψώμιζε αὐτόν* (constantly in such cases); *θέλεις μὴ φοβεῖσθαι τὴν ἐξουσίαν; τὸ ἀγαθὸν ποιεῖτε*, Rom. xiii. 3; *οὕτω λαλεῖτε καὶ οὕτω ποιεῖτε, ὡς διὰ νόμον ἐλευθερίας*, &c., Jas. ii. 12; *τοὺς βεβήλους καὶ γραώδεις μύθους παραιτοῦ*, 1 Tim. iv. 7. Compare also Jas. iv. 11; v. 12; 1 Tim. iv. 11, 13; v. 7, 19; vi. 11; 2 Tim. ii. 1, 8, 14; Tit. i. 13; iii. 1; 1 Cor. ix. 24; x. iv. 25; xvi. 13; Phil. ii. 3, 9. Eph. ii. 11; iv. 25, 26, 28; vi. 4; John i. 44; xxi. 16; Mark viii. 15; ix. 7, 39; xiii. 11; xiv. 28. The two tenses are sometimes used in the same sentence to

denote respectively the distinctions above specified : as John ii. 16, ἄρατε ταῦτα ἐντεῦθεν, μὴ ποιεῖτε τὸν οἶκον τοῦ πατρός μου οἶκον ἐμπορίου : 1 Cor. xv. 34, ἐκνήψατε δικαίως, καὶ μὴ ἁμαρτάνετε : Acts xii. 8, περιβαλοῦ τὸ ἱμάτιόν σου καὶ ἀκολούθει μου : Rom. ii. 13, μὴδὲ παριστάνετε τὰ μέλη ὑμῶν ὅπλα ἀδικίας τῇ ἁμαρτίᾳ, ἀλλὰ παραστήσατε ἑαυτοὺς τῷ Θεῷ ὡς ἐκ νεκρῶν ζῶντας.—*Winer, Gram. of New Test. Diction*, p. 329.

7.—*Is the force of the Aorist generally recognised in our translation of the New Testament?*

In many instances it is neglected : our translators failing to give the definite meaning which the Aorist requires, substituting that of the perfect, which represents continuation of effect from a past action. (See Rev. C. Swainson's Hulsean Lectures "On the Creeds of the Church," App. v.) So decided is the distinction between these tenses, that Winer says that it cannot be distinctly shown from any passage that could be adduced that the Aorist stands for the perfect, and that in no part of the New Testament does the Aorist express what is wont to be done.—*Gr. New Test. Diction*, pp. 292, 293.

8.—*Is there any other reading for τί με λέγεις ἀγαθόν; οὐδεὶς ἀγαθὸς εἰ μὴ εἰς, ὁ Θεός, verse 17?*

Griesbach, Lachmann, Tischendorf, Tregelles, and Alford adopt the reading τί με ἐρωτᾷς περὶ τοῦ ἀγαθοῦ; εἰς ἐστὶν ὁ ἀγαθός. It is thought to be the true reading, and it is that of the Codex Vaticanus, Codex Bezae, and the Syriac Version of the third century, edited by Dr. Cureton. On the other hand, there is a long array of uncials against this reading, viz. CEFHGKMSUNΔ (omitting λέγεις). The Peshito Syriac, the Philoxenian text, the Thebaic (*Oxford*

fragments), the old Latin *f*, and the Arabic and others make for the common reading. Scrivener concludes that internal evidence is in favour of the words of the Received Text, and we have seen that the great mass of MSS. is well supported by versions, and as Scrivener proves from quotations "even better by ecclesiastical writers." If we *suppose the common reading to be true*, Scrivener says that "the change must have been wilfully introduced by one who was offended at the doctrine of the Divine Son's inferiority to the Father, which it seemed to assert or imply," as indeed seems most probable. Olshausen considers the reading of BDL to be the right one, and apparently by virtue of that canon of criticism, that the difficult must be preferred to the easy reading ("Proclivi lectioni præstat ardua"); yet surely here is a questionable instance of its right application.

9.—*What is the sense of τέλειος, verse 21?*

Grotius has the following note *in loc.*: "Aristoteles Metaphysicis τέλειον esse dicit rem quamque, ὅταν κατὰ τὸ εἶδος τῆς οἰκείας ἀρετῆς μηδὲν ἑλλείπει (ubi ad virtutis quæ ei propria est formam nihil deest). Ita videmus optime hoc consequi ad id quod juvenis interrogaverat quid sibi deest." Bengel similarly: "*Perfectus est, quem nil deficit quo minus ingreditur vitam. Obnixè quærenti, lautissimam conditionem proponit Dominus, apostolicæ proximam.*"

10.—*Give another translation which has been proposed for verse 24.*

Some suppose that κάμηλον should be understood of a *camel*, and that the proverb should be, It is easier for a *camel* to go through the eye of a needle, &c., and this would seem a more natural analogy; and this position

is fortified by the fact that the Syriac and Arabic versions use the word *cable*. It is conceded by most that the word *κάμηλος* is used of a *cable* as well as *camel*, yet, in favour of keeping to the latter rendering, a similar proverb is quoted from the Talmud, "Perhaps you are of the city of Somboditha, where they drive an elephant through the eye of a needle;" and furthermore, wherever the word occurs in the New Testament it stands for "camel." The question is well considered in Parkhurst's *Lexicon*, H. J. Rose's edition, in *v. κάμηλος*. The alteration to *κάμιλον*, in order to enforce more strongly the rendering of "cable," is, as Alford remarks, neither necessary nor admissible.

11.—*What meanings are affixed to the word παλιγγενεσία, verse 28?*

Hammond conceives it to signify that second or new state, that *μέλλον αἰών* in Isaiah, that *age to come*, i. e. the state of the Church under Christ, or his spiritual kingdom beginning at the resurrection of Christ, the word being used sometimes for *resurrection*; and this either in respect of the beginning of it, Christ's resurrection being fitly styled *παλιγγενεσία*, the new birth of Christ, or else in regard that all other things are become *new*, 2 Cor. v. 27, the Gentiles being received into the Church, the Jewish priesthood and ceremonies being abolished. With this interpretation Lightfoot and Grotius agree.—*Elsley*. Whitby refers it to the full conversion of the Jews, after the destruction of Antichrist. Many of the Fathers refer the meaning of the word to the final change and end of the world. That *παλιγ.* may express *restoration* and *renewal*, is supported by the usage which Cicero makes of the word (ad Att. vi. 6), to denote the recovery of his rank and influence; and Josephus (Antt. xi. 3, 9)

uses the word of the recovery of country after exile. Philo (Vit. Mos. lib. ii. c. ii. p. 114, 31) employs the term to denote the renewal of the earth after the deluge; and also he uses it in the sense of resurrection. — *Parkhurst, in verb.* It is one of those words which have been raised to a higher meaning by its finding a place in Scripture. With respect to the use of it here, Trench (Gr. Syn.) says that “doubtless the word includes or presupposes the resurrection, but it also embraces much more. Beyond the day of resurrection, or it may be, contemporaneous with it, a day will come when all nature shall put off its soiled workday garments and clothe itself in holiday attire, the day of the restitution of all things (Acts iii. 21), of the new heaven and the new earth (Rev. xxi. 1), the day of which Paul speaks, as one in expectation of which all creation is groaning and travailing until now (Rom. viii. 21—23).” On the various meanings which have been given to this word, see an admirable Essay in “Eruvin” by Dr. Maitland, who gives the interpretation, *restoration, reduction to a former state*, in this place.

CHAPTER XX.

1.—*Is ἀνθρώπων* (v. 1) *pleonastic*?

It would appear so, and as such it has been looked upon as a Hebraism; but there are instances of similar pleonasms in classical writers, especially in Herodotus. — *Bloomfield.* On the subject of pleonasms Winer has the following valuable remark: “What particularly deserves attention is, that in the New Testament, and also in Greek authors, what has been called *pleonasm*

is merely *circumstantiality* or *diffusiveness* of expression; of which the former arises from the writer's aiming at distinctiveness and perspicuity; and the latter evinces a regard to graphic vividness, force, solemnity, dignity of style. It must be also remembered that the New Testament diction is to a great extent the phraseology of conversation, or an approximation to it, and that the above-mentioned peculiarities are characteristic of an Oriental composition. Such phraseology differs from pleonasm in this, that every word or part of a word which it contains adds to the general meaning of the sentence, though it may not be strictly required towards rendering it logically complete."—*New Testament Dict.* p. 628.

2.—*Was a denarius the usual rate of a day's wages about our Lord's time, and what was its value?*

We may gather from Tacitus that it was, from the following statement in Ann. i. 17: "Denarius diurnum stipendium." See also Tobit ii. 14. The denarius, which was nearly equivalent to the Greek drachma in value, at the latter end of the Commonwealth was worth about $8\frac{1}{2}d.$ of our money, but afterwards it decreased somewhat in value.

3.—*Is there not a similar custom now in the East, of labourers ἐστῶτες ἐν τῇ ἀγορᾷ to be hired?*

In the East, where manners and customs remain unchanged for centuries, many practices noted in Scripture continue to be carried out; and with respect to this one in particular, Trench quotes Morier, who, in his second journey through Persia, noticed a precisely similar custom at Hamadam. He says: "Here we observed, every morning before the sun rose, that a numerous band of peasants were collected with spades in their hands,

waiting to be hired for the day to work in the surrounding fields. This custom struck me as a most happy illustration of our Saviour's parable, particularly when, passing by the same place late in the day, we still found others standing idle, and remembered his words: 'Why stand ye here all the day idle?' as most applicable to their situation, for on putting the very same question to them, they answered us, 'Because no man hath hired us.'—*Trench on Parables.*

4.—*What is the full meaning of καύσωνα, verse 12?*

The burning east wind. In all the places in the Septuagint where καύσων occurs it answers to the east wind, which in hot climates is a very scorching wind.—*Parkhurst.* Jerome is quoted by Trench as follows: "Καύσωνα, i.e. ariditatem, sive ventum urentem qui contrarius floribus est, et germinantia cuncta disperdit."—*Comm. in Hosea.*

5.—*What is the expression ὀφθαλμός πονηρός equivalent to?*

To φθόνος, envy. It was a proverbial expression, a nimis intuendo fortunam alterius. Thus Saul eyed, i.e. envied, David, 1 Sam. xviii. 9. The expression is opposed to the ἀγαθὸς ὀφθαλμός, the ungrudging eye. See Trench, p. 184, note.

6.—*Explain how ἐποίησαν can be rendered "wrought" in verse 12.*

The word ποιεῖν in the New Testament, when it is joined with words that denote time, is to be rendered to stay, or to spend. So Acts v. 34, βραχύ τι ποιῆσαι, to stay a little while; ποιεῖν χρόνον, Acts xv. 33; χρόνον τινά, Acts xviii. 23; ἑορτήν ποιεῖν, xviii. 21; ποιῶ μῆνας τρεῖς, Acts xx. 3. And so here it may denote the space of their being and labouring in the vineyard;

though it is not improbable that the right reading might be *ἐποίησαν*. The LXX., however, has (Ruth ii. 19) *ποῦ ἐποίησας*; where hast thou wrought? and *μεθ' οὗ ἐποίησα*, where the Hebrew word is *labouring*.—*Hammond*. There is classical warrant also for the use of *ποιεῖν* in the sense of *spending time*. See Liddell and Scott's Lex.

7.—*Whom do the κλητοί usually represent in the New Testament (v. 16)?*

Christians; as in the Old Testament the LXX. use the word *καλέω* when God's calling the Hebrews to the knowledge of himself is signified. Isai. xliii. 1; xlv. 3, 4.—*Elsley*.

8.—*Is κατακρίνειν τινὰ θανάτῳ classical Greek (v. 18)?*

In *κατακρίνειν τινὰ θανάτῳ* (comp. 2 Pet. ii. 6), an expression *unknown in classical Greek*, we find a dative of the thing after a verb of sentencing: *to condemn one to death*, that is, to adjudge, by a decision, to death. The classical Greek construction is *κατακρίνειν τινὰ θανάτου*, or even *θάνατον*, or *κάτακρ. τινὶ θάνατον*. Of the same description is *καταδικάζ. τινὰ θανάτῳ*.—*Winer, Grammar of New Test. Dict.* p. 223.

9.—*To what do ἐκ δεξιῶν καὶ ἐξ ἐναντίων refer? and explain the construction with the preposition ἐκ.*

To the fact that the Ab Bethdin, or Father of the Court, sat on the right hand of the Nasi, or President of the Sanhedrim; and to the Hacam, or Saga, who sat on the left. "To sit on the right hand and left" is to have the places of dignity, as in the case of the mother of Solomon, 1 Kings ii. 19, Ps. xlv. 9; and, with the Persians, the first seat after the king. Jos. Antt. lib. xi. c. 4; 1 Esdr. iii. 7; iv. 42. (*Elsley*.) "The original

signification of *ἐκ* is issuing *from within* (the compass, sphere, of) something, and is antithetical to *εἰς*; but it sometimes denotes merely relative position to some object as here. The Germans say *zur rechten*, *on the right*, Lat. à dextrâ. In such figurative expressions it is quite the same, whether the ideal line be drawn *from* the principal to the secondary object, or *vice versa*. The former conception has been adopted in Greek (*ἐκ δεξιᾶς*); the latter in German."—*Winer, Grammar New Testament Dict.* p. 384.

10.—*Do the words καὶ τὸ βάπτισμα...βαπτισθῆναι, in verse 22, and καὶ τὸ βάπτισμα...βαπτισθήσεσθε, verse 23, appear in all the MSS.?*

No; in many MSS. these words do not occur; and it would appear that the authority against them has been considered greater than that for their retention, for they are rejected by Grotius, Mill, Lachmann, Tischendorf, Tregelles, and Alford. Wordsworth, however, retains the clauses; and Bloomfield brackets them, regarding them as interpolations.

11.—*Is not the interpolation in the English version of the words "it shall be given," quoted as an instance where the passage suffers by such gratuitous introduction?*

Yes; by Professor Blunt: who remarks that our translation, by the introduction, *seems* to dispute our Lord's right to assign rewards. The Vulgate has: "Non est meum dare vobis sed quibus paratum est a patre meo." Beza might have led our translators in the wrong direction when he wrote "non est meum dare, sed dabitur quibus paratum est." The Greek says: "It is not mine to give, *but* to those for whom it is prepared;" ἀλλά being used for εἰ μὴ, as in Matt. xix.

11; Mark ix. 8; and cf. Matt. xvii. 8.—*Blunt's Duties of Parish Priest*, p. 58. Opposed to this is the following from Winer: "In Matt. xx. 23, we must from δοῦναι repeat δοθήσεται after ἀλλά, and render the conjunction by *but*;" and he denies that ἀλλά is ever put for εἰ μή.—*Gram. New Test. Dict.* p. 472.

12.—*Explain λύτρον in the expression λύτρον ἀντὶ πολλῶν; and is not the doctrine of the atonement here plainly declared?*

Λύτρον occurs in the LXX. in the following places: Ex. xxi. 30, where it signifies payment for a life destroyed; Lev. xxv. 5, where it is the price of redemption of a slave; and Prov. xiii. 8, where our translation has "the ransom (λύτρον) of a man's life are his riches." The above phrase, therefore, which is equivalent to that in 1 Tim. ii. 6, ἀντίλυτρον ὑπὲρ πάντων (ἀντί in comp. being = *substitution, instead of*), asserts clearly the sacrificial and vicarious nature of the death of Christ.—*Alford*.

13.—*Does πολλῶν stand for πάντων here; and how have the two words been differenced in this passage?*

By comparing parallel passages where we find πάντες instead of πολλοί, the conclusion has been drawn that the meanings of the two words are, so far, coextensive; as for instance in 1 Tim. ii. 6, quoted above; and Heb. ii. 9, ὑπὲρ παντὸς γεύσεται θανάτου; and Rom. viii. 32, ἀλλ' ὑπὲρ ἡμῶν πάντων παρέδωκεν αὐτόν. Compare also Matt. xxvi. 28, τὸ περὶ πολλῶν ἐκχυνόμενον εἰς ἅφεςιν ἁμαρτιῶν. *Alford*, however, draws a distinction, and has the following remark *in loc.*: "In the usage of these two words, as applied to our redemption by Christ, πάντων is the *objective*, πολλῶν the *subjective*, designation of those for whom Christ died. He died *for all*

objectively: *subjectively*, the great multitude whom no man can number (πολλοί) will be the saved by Him in the end."—*Greek Test.*

14.—*What are the difficulties connected with the miracle of restoring sight to the two blind men, verses 30, 34?*

Difficulties arise from the presence of many similar circumstances in this narrative of restoring the sight of *two* blind men, and in those of Mark (x. 46, 52) and Luke (xviii. 35, 43), who speak of *one* only; and in the fact that our Lord here is spoken of as going *out of* Jericho at the time, whereas St. Luke says that he was drawing *near to* the city (ἐν τῷ πλησίῳ). These *three* accounts are reduced by Dean Trench to *two*, on the principle "that the silence of one narrator is not to be assumed as the contradiction of the statement of another;" and thus S. Mark and S. Luke mentioning *one* blind man does not contradict S. Matthew's mention of *two*. The notion that these are the accounts of *three* distinct miracles, the same authority holds to be "unnatural" and "improbable." The difficulty with respect to the contradiction of the two statements, that our Lord according to one Evangelist was "*going out of*," and according to the other was "*coming to*" Jericho, he thus solves—herein agreeing with Bengel,—that one blind man cried to Jesus as He drew near the city; that He did not cure him at that time; but that on the morrow, as He was going out of the city, He cured him together with another, to whom in the meanwhile the former had joined himself; the Evangelist S. Matthew relating by prolepsis, as is so common with all historians, the whole of the event when he first introduces it, rather than, by cutting it into two halves, contribute to the detriment

of the narrative. Thus the two relations are made to refer to *one* miracle. On the other hand, in favour of a double miracle, are Augustine, Lightfoot, Greswell: among those in favour of one only, are Theophylact, Chrysostom, Maldonatus, Grotius, and Bengel.

CHAPTER XXI.

1.— *Where was Βηθφαγή, and what is its etymological signification, verse 1?*

Bethphage was situated at the foot of the Mount of Olives, to the west of Bethany; in Hebrew it signifies “the place of figs.” There is no trace of it existing.

2.— *Where was τὸ ὄρος τῶν ἐλαιῶν, verse 1?*

Rather more than half a mile (five furlongs) from Jerusalem. The brook Cedron flowed between it and Jerusalem.—*Joseph. Antt.* xx. 8; *B. J.* v. 2. Stanley describes the Mount of Olives as follows, but the whole graphic description of the entry is most interesting. “On the east of Jerusalem is the ridge known both in the Old and New Testaments as the Mount of Olives or of the Olive-garden. Its four summits are now distinguished by traditional names: 1. The ‘Galilee,’ from the supposition that there the Angels stood and said, ‘Ye men of Galilee;’ or that it was the ‘Galilee’ to which Christ retired after the resurrection. 2. The ‘Ascension,’ covered by the village and mosque and church of the Jebel-et-Tur, (the Arabic name for Olivet, as for all elevated summits) on the supposed scene of that event. 3. The ‘Prophets,’ from the curious catacomb called the ‘Prophets’ Tombs’ on its

side. 4. The 'Mount of Offence,' so called from Solomon's idol-worship. The olives and oliveyards, from which it derived its name, must in earlier times have clothed it far more completely than at present. It was the open ground, for pleasure, for worship, for any purpose that it might serve: the 'Park,' the 'Ceramicus,' the 'Campus Martius' of Jerusalem."

3.—*What prophecy was fulfilled by our Lord's entry into Jerusalem?*

That of Zech. ix. 9, from which the quotation in verse 5 is almost literal; to it some join Isaiah lxii. 11, which the ancient Jews applied to the Messiah.

4.—*How do you translate καί, verse 5?*

Not by "and," because addition is not intended, but by "even." Our Lord rode on the foal only, and καί may be emphatic. "An ass, *even* the foal of an ass." At least, such is the rendering of some Commentators, among them Whitby, who considers it reasonable to conceive that καί here signifies "id est," probably with a view to reconcile St. Matthew's narrative with the parallel passages in Mark xi. 7 and Luke xix. 35, where one animal only is spoken of. The prophecy, however, which was here being fulfilled (Zech. ix. 9), makes mention of two animals. Olshausen draws attention to St. Luke's description of the colt, as of one "whereon never man sat," by way of showing herein its greater appropriateness, in accordance with the notion that unused beasts were more fitly devoted to holy purposes, as appears in the careful setting them apart for sacrifices. (See Deut. xxi. 3.)

5.—*How do you explain ἐνάς αἰνῶν occurring twice in verse 7?*

The second ἐνάς αἰνῶν has been considered to refer

to the *garments*, in order to avoid the difficulty of the plural, which difficulty, however, still remains with the *first*. It is probable that the mother accompanied the colt, and that from an inaccurate manner of narration, common to all narrators, the plural is used for the singular; as we might say of a man riding post-horses, when yet only one is really ridden. — *Wordsworth. Alford*. Similarly also Olshausen.

6.—*What is the meaning of Ὡσαννά.*

It is the Greek form (Ps. cxviii. 25) of the Hebrew word Hosanna, a contraction of Hoshianna, and is rendered in the LXX. σώσον δὴ, Save now! It formed part of the great song of praise called Hallel, sung at the Feast of Tabernacles, which comprised Ps. cxiii—cxviii. It was customary at the Feast of Tabernacles to carry boughs of trees in the hand (Lev. xxiii. 40; 1 Mac. xiii. 5; 2 Mac. x. 7); and this usage, on this occasion, might refer to God's tabernacling in the flesh, (for ἐσκήνωσεν ἐν ἡμῖν, John i. 14): and doubtless the whole conduct of the people signified their acceptance of our Lord as the Messiah, the expected, ὁ ἐρχόμενος.—*Hammond*.

7.—*What part of the Temple does τὸ ἱερόν refer to, verse 12?*

To the Courts, and not to the inner and more sacred portion; and hence an *a fortiori* argument for reverencing the Sanctuary is furnished in the fact of our Lord casting out from the ἱερόν the traffickers who had taken up their position there; and this argument receives additional weight, when we bear in mind that "the doves" sold in these Courts were to be devoted to religious purposes: viz. as offerings by the poor (Lev. v. 7.).

8.—*How came κολλυβιστά to be the term for money-*

changers, verse 12; and what other words do we find in the New Testament for persons of that occupation?

The office was derived from the name *κόλλυβος*, a small silver coin on which there was the impression of an ox. (*Hammond*.) These persons changed money of larger coinage into smaller. *Schleusner* and *Wahl* say that these *κολλυβισταί* were in the Temple to supply the Jews with the half shekel which they paid annually in the month of Adar, or according to *Wahl*, Nisan. (*Parkhurst, in v.*) These, too, were plying their trade for a religious purpose. The other words for “money-changers” are *τραπεζῖται* and *κερματισταί*: the former is derived from *τράπεζα*, the “table” before which they sat (*Matt. xxv. 27*); and the latter (*John ii. 14*) from *κερματίζω*, to divide into small money, *κέρμα* being a small piece clipped off a larger to make proper *weight*,—the money of early times. The *κερματισταί* changed foreign money into Jewish for the use of the Temple. They made a gain, perhaps, too great a gain, of this occupation, and might thus have become usurers in an extreme and bad sense: *σπήλαιον ληστῶν* would seem to point to this.

9.—*What is ἡύλισθη derived from, verse 17?*

Αὐλή, a sheepfold, is the root of the verb *αὐλίζομαι*, of which *ἡύλισθη* is the 1 aor. pass. The word came to signify any enclosure open to the air, such as the open courts or halls of houses; then (by synecdoche) houses themselves. *Pernoctare*, to lodge at night, is the Latin equivalent. In *Luke xxi. 37*, the *nocturnal* signification is thus brought out,—*τὰς δὲ νύκτας ἐξερχόμενοι ἡύλιζετο εἰς τὸ ὄρος*; but it is not by the Greek writers confined exclusively to the night.

10.—*Is μὴν, in verse 19, to be considered emphatic?*

So at least Winer thinks, for he considers that we should understand that a *solitary* fig tree is referred to.—*Greek New Test. Dict.* p. 129.

11.—*How is πῶς to be taken, verse 20; interrogatively or as an exclamation?*

By many it is taken interrogatively, and the whole expression is so considered by Bishop Lloyd, who prints it as such in his edition of the New Testament, with which Trench agrees. Winer also sees in the employment of the Aorist, instead of the Perfect, a reason for taking the passage as a question. "If," he says, "πῶς be taken as an exclamation = quam, ἐξήπανται might have been expected instead of ἐξηπάνθη, as in Mark xi. 21 according to good Codices. But the latter passage is not entirely parallel, and the passage here might be rendered, *How did the fig tree wither suddenly?* They desire an explanation of what, according to S. Matthew's narrative, had taken place before their eyes. The disciples allude to the fact of ξηραίν. and not to the consequences."—*Greek New Test. Dict.* p. 292.

12.—*What external testimony is there to the truth of the saying, πάντες ἔχουσι τὸν Ἰωάννην ὡς προφήτην, verse 26?*

That of Josephus (Antt. xviii. 7.), who says that the defeat of Herod's army was esteemed by the Jews a judgment for the death of John the Baptist.

13. — *Is there not a remarkable reading adopted by Lachmann and Tregelles in verse 31, at variance with the Textus Receptus: and is it defensible?*

Lachmann and Tregelles have, indeed, adopted a reading in this place, which not only differs from the

Textus Receptus, but from common sense at the same time. It is that of ὅστερος instead of πρῶτος, whereby they give us to understand, that the son who did *not* go in obedience to his father's command, to work in the vineyard, *did that father's will*. Certainly this is carrying out Bengel's Canon, that an easy reading must give way to a difficult one, to an extent greatly at variance with another rule which should be applied to all principles of criticism — "Est modus in rebus." It is only in a case of "cæteris paribus," or when there is a preponderance of external evidence in favour of the more difficult reading, that the Canon "proclivi lectioni præstat ardua" can be justifiably applied, and that these conditions do not exist in the present case we know from the fact that Codex D and some of the Latin Versions (not the Clementine Vulgate) are the only MSS. that justify the reading of Lachmann and Tregelles. "On no true principle," says Scrivener in his Introduction, pp. 426-28, where he ably examines and opposes the reading in question, "can Codex D and its Latin allies avail against such a mass of opposing proof, to which Codex \aleph (πρῶτος) may now be added; even the Curetonian Syriac, which so often favours Codex D and the Old Latin, is with the Textus Receptus here."

14. — *To whom may the ὃν μὲν ἔδειραν, ὃν δὲ ἀπέκτειναν, ὃν δὲ ἐλιθοβόλησαν refer respectively, verse 35?*

To Jeremiah; to Isaiah; and to Zechariah, the son of Jehoiada. — *Grotius*.

15. — *What is κακοὺς κακῶς ἀπολέσαι αὐτούς, verse 41?*

A paronomasia of great elegance and of pure Greek. "Κακοὺς κακῶς is a proverbial expression, and one, as

Grotius remarks, ‘petita ex purissimo sermone Græco.’ This remarkable one, which is a parallel in much more than those two words, may suffice in place of many that might be adduced:

Τοιγάρ σφ’ Ὀλύμπου τοῦδ’ ὁ πρεσβεύων πατήρ,
Μνήμων τ’ Ἐριννὺς, καὶ τελεσφόρος Δίκη
Κακοὺς κακῶς φθείρειαν, ὥσπερ ἤθελον
Τὸν ἄνδρα λώβαις ἐκβαλεῖν ἀναξίως.

Sophocles, Ajax, 1389.

Appuleius furnishes a Latin equivalent: ‘At te pessimum pessime perdant.’—*Trench on Parables*, note, p. 207.

16.—*What does Winer remark as to paronomasia?*

“*Paronomasia*, consisting in the combination of words of similar sound, was a favourite usage of Oriental writers, and is peculiarly frequent in the Epistles of Paul, partly, as appears, accidentally, and partly owing to the writer’s desire of imparting genial liveliness to the expression, or greater emphasis to the thought; as, Luke xxi. 11, καὶ λιμοὶ καὶ λοιμοὶ ἔσονται: Acts xviii. 25, ζωὴν καὶ πνοήν: Rom. xi. 17, τινὲς τῶν κλάδων ἐξεκλάσθησαν. . . . Writers occasionally use strange or uncommon words, or forms of words, for the purpose of producing a *paronomasia*; e. g. Gal. v. 7, πείθεσθαι . . ἡ πεισμονή.”—*Gram. of Greek New Test. Dict.* pp. 658, 659.

17.—*Winer mentions a similar usage with regard to sound, what is it?*

“*Annominatio*, which is akin to *paronomasia*, but differs from it in this, that it comprehends a reference both to the sound and to the meaning of words, and consequently, for the most part, contains an antithesis;

e. g. Matt. xvi. 18, σὺ εἰ Πέτρος, καὶ ἐπὶ ταύτῃ τῇ πέτρᾳ οἰκοδομήσω, &c. Rom. v. 19, ὥσπερ διὰ τῆς παρακοῆς τοῦ ἐνὸς ἀνθρώπου ἁμαρτωλοὶ κατεστάθησαν οἱ πολλοί, οὕτω καὶ διὰ τῆς ὑπακοῆς τοῦ ἐνὸς δίκαιοι κατασταθῆσονται. i. 20, τὰ ἀόρατα αὐτοῦ . . . καθορᾶται. Ph. iii. 2, βλέπετε τὴν κατατομήν, ἡμεῖς γὰρ ἔσμεν ἡ περιτομή. 2 Cor. iv. 8, ἀπορούμενοι, ἀλλ' οὐκ ἐξαπορούμενοι. 2 Th. iii. 11, μηδὲν ἐργαζομένους, ἀλλὰ περιεργαζομένους. 2 Cor. v. 4, ἐφ' ᾧ οὐ θέλομεν ἐκδύσασθαι, ἀλλ' ἐπενδύσασθαι. Acts viii. 30, ἀρά γε γινώσκεις, ἃ ἀναγινώσκεις. Jo. ii. 23, πολλοὶ ἐπιστευσαν εἰς τὸ ὄνομα αὐτοῦ . . . αὐτὸς δὲ Ἰησοῦς οὐκ ἐπίστευεν ἑαυτὸν αὐτοῖς. Rom. i. 28; iii. 3; xi. 17; xii. 3; xvi. 2; Eph. i. 23; iii. 14, 19; Gal. iv. 17; 1 Cor. iii. 17; vi. 2; xi. 29, 31; xiv. 10; 2 Cor. iii. 2; v. 21; x. 3; 1 Tim. i. 8; 2 Tim. iii. 4; iv. 7; 3 John 7." — *Gram. of New Test. Dict.* p. 660.

18.—*Is αὐτούς redundant in the expression, κακοὺς κακῶς ἀπολέσει αὐτούς, verse 41?*

So it has been thought. Winer, however, has the following remark in reference to it. "Many (as Kühnöl) have most erroneously supposed the pronoun redundant; without it, however, the statement would be quite vague. *Αὐτούς* is required to connect it with the preceding case, with the forementioned *γεωργοῖς*." P. 156.

19.—*How is it we find the feminine αὐτή for the neuter τοῦτο, verse 42?*

The expression is quoted from Ps. cxviii. 23, where the LXX. has the feminine, following the analogy of the Hebrew pronoun, which is in the feminine; another example is to be seen in Ps. xxvii. 4, where the Greek has *μίαν ἡγήσαμεν* for *ἐν*, "one thing have I asked," the Hebrew being yet feminine.—*Hammond*.

20.—*What is λικμάω (v. 44) properly?*

To thresh corn; and it is thus used in LXX. Dan. ii. 44: *λεπτυνεῖ καὶ λικμήσει πάσας τὰς βασιλείας*.—*Hammond*. Here, however, the metaphor refers to the execution of criminals. Elsley, quoting Lamy and Lightfoot, says that when a criminal was stoned to death, they threw him headlong from an eminence or pillar in such a manner as to dash him against some great stone; and if this did not dispatch him, they threw another upon him, thereby to crush him to pieces.

CHAPTER XXII.

1.—*What is the more strict rendering of ποιεῖν γάμον, than that in our Version, verse 2?*

The phrase *ποιεῖν γάμον*, occurring Gen. xxix. 22, Tob. viii. 19, 1 Macc. ix. 37, x. 58 (LXX.), is rather, as also often in classical Greek, to celebrate the marriage *feast* than the marriage (see Matt. xxv. 10; Esth. ii. 18), and sometimes the notion of the marriage is altogether lost, and that of the festival alone remains; so, for instance, Esth. ix. 22, where the *γάμοι* are merely feastings; not otherwise should the word be understood at Luke xiv. 8, and at verse 4 of the present parable. These marriage festivities lasted commonly seven or fourteen days.—*Trench on Parables*, p. 215.

2.—*Is there not a distinction lost by δούλοι and διακόννοι being both translated "servants" in our version?*

Undoubtedly; for δούλοι are *men*, the ambassadors of Christ, while διακόννοι are *angels*, executors of God's judgments. The Vulgate preserves the distinction;

there the δούλοι are rendered "servi," and the διακόνου "ministri." See also, as to distinctiveness of offices, Luke xix. 24, and Matt. xiii. 27, 30.

3.—*Is ἴδιον to be taken as emphatic, verse 5?*

No; for it is used only for the possessive pronoun. This occasional employment of ἴδιος in the New Testament is, according to Winer, an impropriety; and is similar to the use of *proprius*, instead of *suus* or *ejus*, in later Latinity, and of *οἰκεῖος* by the Byzantine writers. Here it is without any emphasis, that is, without any antithesis to κοινός or ἀλλότριος; and is parallel to the second member, ἐπὶ τὴν ἐμπορίαν αὐτοῦ. Other instances are, Matt. xxv. 14, ἐκάλεσε τοὺς ἰδίους δούλους: Tit. ii. 9, δούλους ἰδίοις δεσπόταις ὑποτάσσεσθαι: John i. 42, εὗρισκει τὸν ἀδελφὸν τὸν ἴδιον Σίμωνα. So, οἱ ἴδιοι ἄνδρες, husbands, in Eph. v. 22; Tit. ii. 5; 1 Pet. iii. 1, 5; where οἱ ἄνδρες, with or without a personal pronoun, was sufficient. Yet on the whole this usage is but rare, and from Greek authors no satisfactory instance could be produced.—*Gram. of New Test. Dict.* p. 166.

4.—*Are there not, on the other hand, instances where ἴδιος is used antithetically?*

Yes, several; both expressed and understood, as, John x. 3; v. 18; Matt. xxv. 15; Acts ii. 6; Rom. viii. 32; xi. 24; xiv. 4, 5; 1 Thess. ii. 14; Heb. ix. 12; xiii. 12; also Matt. ix. 1. The parallel sentence in 1 Cor. vii. 2, ἕκαστος τὴν ἑαυτοῦ γυναῖκα ἔχέτω, καὶ ἕκαστη τὸν ἴδιον ἄνδρα ἔχέτω, means: "Let every man have his own wife, and every woman her own husband." Böhme, Kühnöl, and others, regard ἴδιος in Heb. vii. 27 as used merely for the possessive pronoun. To ἰδίαί ἁμαρτίαι there, αἱ τοῦ λαοῦ (as ἀλλοτρίαι) are expressly opposed. Compare also iv. 10. When ἴδιος, as in Tit. i. 12, ἴδιος

αὐτῶν προφήτης (Wisd. xix. 12), is added to a personal pronoun, the latter merely denotes possession or property (*their prophet or poet*), and ἴδιος expresses the antithesis, *their own* prophet or poet, not a stranger. Similar in Æschin. Ctesiph. 294, c.; Xen. Hell. 1, 4, 13.—Winer, p. 167.

5.—What are the διέξοδοι, verse 9?

Of this word various interpretations are given. "Highways" in our English version does not represent the Greek word, if to it we attach the notion of roads *in the country*. Dean Trench in his Notes on Parables, p. 226, recognises a difficulty in fixing the exact meaning. He says: "It seems hard to determine whether these διέξοδοι are *transitus* or *exitus* (Passow gives both meanings, *Durchgang* and *Ausgang*; whether the thoroughfares (see Ps. i. 3, LXX., where the word is used for channels of waters), or the outlets leading from the city (Grotius: 'viæ extra urbem ducentes'), or such as issued into its places and squares (Kuinoel: 'compita viarum'), or the points where many roads or streets meet. Chrysostom (Hom. 69, in Matt.) more than once substitutes τριόδους. (Schleusner: 'Loca ubi plures plateæ concurrunt.') All these places have an equal fitness in regard of being places of resort, where the servants might hope soon to gather a company."

6.—What is the ἔνδυμα γάμου, verse 12?

It was the garment provided for the guests by the host, according to Eastern custom. It is to be distinguished from the ἱμάτιον νυμφικόν of Plutarch (Amator. 10), which is the bridegroom's dress; and from the ἑσθὴς νυμφική of Chariton, i. p. 6, which is that of the bride. Becker's Charikles, v. ii. p. 467.—Trench, p. 227. Aristophanes, in Avibus, uses γαμικὴν χλαμύδα.

7.—*What is to be gathered from the use of μή in the phrase μή ἔχων ἔνδυμα γάμου, verse 12?*

Because μή is the subjective, and not the objective, negative particle, which is οὐ, there is therefore a consciousness implied on the part of the man that he had not on the wedding garment.—*Trench.* On the use of μή with participles, Winer, quoting this passage, has the following. "With participles," he says, "μή is used, not only when they belong to a proposition which, as expressing command, design, or condition, requires the subjective negative, but also when they refer (1), not to particular persons, but a supposed genus, Matt. xii. 30, ὁ μή ὢν μετ' ἐμοῦ κατ' ἐμοῦ ἔστίς; and (2) when they apply to particular persons indeed, but only a particular affection is ascribed to them, and brought into the supposition. Thus μή is very often to be understood, Acts v. 7; xx. 22; Heb. xi. 8; Matt. xxii. 12;" and he quotes Klotz as follows: "Quibus in locis omnibus propterea μή positum est, non οὐ, quod ille, qui loquitur, non rem ipsam spectat sed potius cogitationem rei, quam vult ex animo audientis amovere."—*Gr. New Test.* pp. 504, 505.

8.—*What is the literal meaning of ἐφिमώθη, verse 12?*

The root being φιμός, a muzzle (1 Cor. ix. 9) or gag, the verb in the passage would signify a reduction to silence by such means; but it may be simply rendered "speechless," as here, by a self-imposed *moral* gag, arising out of a consciousness of guilt. Hesychius for φιμός has the equivalents δεσμός, κημός, ἐπιστόμιον.—*Parkhurst.*

9.—*Who were the Ἡρωδιανοί, verse 16?*

Concerning this sect opinions differ widely both as to their origin and tenets; and the information we might

have gathered from so excellent an authority on these points as Josephus we cannot obtain, for Josephus is silent concerning them. The name itself, like *Χριστιανός*, has a Roman termination, and is derived from Herod the Great. The general opinion is that they were a sect of the Jews, agreeing with the Sadducees generally in their principles, and in fact a branch of the Sadducees especially favourable to Herod and his family; and like the Sadducees also they supported the payment of tribute to Cæsar, the Pharisees opposing it.—*Whitby. Lightfoot.* From Hammond we gather that they were rather a political than a religious sect.

10.—*What was the κῆνσος, verse 17?*

A poll, or capitation, tax, paid to the Roman government. Hesychius calls it *ἐπικεφάλαιον*, and Tertullian speaks of “capita stipendio censa.”

11.—*What was the coin shown to our Lord (v. 19) as the κῆνσος?*

A denarius (*δηνάριον*) of Tiberius Cæsar, equal to $7\frac{1}{2}d.$ of our money. Tiberius Nero was the son of Tiberius Claudius Nero and Livia Drusilla his wife. Augustus married Livia and adopted his step-son Tiberius, who became on the death of Augustus, Emperor of Rome, A.D. 14. He did not succeed to the empire until he was fifty-six years old. In the earlier part of his life he evinced considerable military talents, and kept his vices somewhat in check, but after his accession he began to lead a wicked, cruel, sensual life. He was distrustful, suspicious, dissimulating, and tyrannical. He had no affections, and the only being for whom he seemed to care was his mother Livia, and her he rather feared than loved. He was murdered A.D. 37, in the seventy-eighth year of his age, and his

death was considered a happy circumstance by the Roman people, for the cry was "Down with his body to the Tiber." Tacitus thus sums up his character after recording his death: "Morum quoque tempora illi diversa: egregium vita famaue, quoad privatus vel in imperiis sub Augusto fuit: occultum ac subdolum fingendis virtutibus, donec Germanicus ac Drusus superfuere: idem inter bona malaue mixtus incolumi matre; intestabilis sævitia, sed obtectis libidinibus, dum Sejanum dilexit timuitve: postremo in scelera simul ac dedecora prorupit, postquam remoto pudore et metu suo tantum ingenio utebatur."—*Annal.* lib. i. cap. 51.

12.—*What gives force to our Lord's question as to the εἰκὼν and the ἐπὶ ὑπαφῇ, and to the command ἀπόδοτε οὖν τὰ Καίσαρος Καίσαρι, verses 20, 21?*

This consideration, viz., that the currency of the coin showed the nation's subjection to the sovereign whose "image and superscription" it bore. Wordsworth quotes a Jewish authority, showing that Christ answered his questioners out of their own mouth, as it were: "Ubicunque numisma regis alicujus obtinet, illic incolæ regem istum pro domino agnoscunt."—*Maimonides in Gezelah*, v. 18. The words, "Render," &c., have been often misapprehended, but Archdeacon Buckle in his charge (April, 1860) ably contends for the true meaning of this passage. He says: "It would seem difficult to deduce from these words an argument against a religious establishment, and yet they have had such a construction put upon them. They point out clearly the duty of subjects to their earthly king, but they do not set forth the duty of a king towards his subjects; they contain no directions whatever for his guidance, either in regard to civil or religious matters. St. Luke informs us what

was the object of those who asked the question, viz., to elicit such an answer from Him as might enable them 'to deliver Him into the power and authority of the governor.' They thought they had so framed their question, that He could not possibly fail either to make Himself hateful to the people, should He declare the lawfulness of this payment, or chargeable with being an enemy to Cæsar, should He pronounce it to be unlawful. But they were foiled in their expectations by the remarkable answer which He gave to their insidious inquiry—an answer in which He clearly taught that God and Cæsar have each their dues, and that whilst men owe dutiful obedience to the laws of the land in which they live, and are bound to pay honour and respect to those civil rulers whom God hath set over them, they are also bound to render unto God that reverence, love, worship, and service which His commandments claim, which are most justly His due, and which must not be withheld out of regard to any earthly sovereign."

13.—*Is there not a distinction favourable to the argument to be drawn from the use of δοῦναι in the question of the Pharisees and Herodians, and the ἀπόδοτε (ἀποδοῦναι) of Christ's answer?*

There is a distinction between the two words which may fairly be insisted on; δοῦναι being simply *to give*, ἀποδοῦναι *to pay*, as due. This at once transfers the question from an *offering* to a *right*. See Liddell and Scott's Lexicon in vv. Compare Rom. xiii. 7, ἀπόδοτε οὖν πᾶσι τὰς ὀφειλάς.

14.—*What does ἐπιγαμβρεύω import, verse 24?*

This word imports *marrying next of kin*, and so, according to Beza and Grotius, expresses the force of

the original Hebrew. The word *γαμβρός* is *gener* or *socer*. The quotation is taken from Deut. xxv. 5, though not *κατὰ λέξιν*. The *sense* is expressed, though the phraseology is inaccurate. Schleusner explains *ἐπιγαμβρεύω*: "Cum accusativo personæ: *affinitatis jure uxorem duco*, et dicitur de uxore, quæ ex hac lege, quia est affinitate cognata, ducitur." The word used in the parallel passages in Mark xii. 19 and Luke xx. 28 is *λαμβάνειν*.

15.—*Why was the question ποία ἐντολή μεγάλη ἐν τῷ νόμῳ; put to our Saviour, verse 36?*

Because it was at that time a matter of controversy among the Jews which was the one great precept of the Law. Some contended for the precept of sacrifices, Mark xii. 33, because it was mentioned first in Leviticus; others for that of wearing phylacteries. Christ answers them in those words which were written on their phylacteries.—*Whitby. Elsley.*

16.—*What distinction is drawn between νομικός and γραμματεὺς, verse 35?*

Alford makes this difference: the *νομικός* was a Mosaic jurist, whose special province was the interpretation of the Law; while *γραμματεὺς* is a wider term, including the *νομικός*.

CHAPTER XXIII.

1.—*Explain Καθέδρα Μωσέως and ἐκάθισαν, verse 2.*

Καθέδρα Μωσέως is a symbolical expression for that position of authority which the Scribes and Pharisees held, with the High Priest at their head. “*Mosen representantes, legem ejus legendo et interpretando quin etiam plura urgendo.*”—*Bengel*. *Καθίζω* literally means “to place,” *καθίζεσθαι*, to place one’s self; that is, to sit down—to sit.—*Schleusner* also. But in the New Testament *καθίζω* also stands intransitively (Matt. xxi. 7; Mark xi. 7; John xii. 14; Acts ii. 3, xiii. 14). The aorist expresses the fact of *having sat down*, and consequently the idea of continuous sitting, and moreover, it is in the highest degree probable that the adoption of the expression *ἐκάθισαν* was intended to denote that the position of the Scribes was *chosen by themselves*.—*Olshausen*. With which interpretation we are not inclined to agree, as it is going unnecessarily out of the way to fasten blame on the Scribes and Pharisees in a matter which our Lord does not employ as the subject of his reprehension. He blames them not for being *wrongly placed*, but for not *rightly doing*, and concedes the fact, as the argument indeed requires, that sitting in Moses’ seat was their true and lawful position. And the usage of *καθίζω* transitively, by Olshausen’s own showing, fails to substantiate his interpretation. See also Alford, *in loc.*

2. — *What were the φυλακτήρια and the κράσπεδα, verse 5?*

The φυλακτήρια were rolls of parchment, fitted and applied to the forehead and wrists, and called in Hebrew “tephillin,” because the special use of them was in their prayers, and φυ. because they were to help the wearers to keep the Law in their memory. The Jews grounded the wearing of these upon Deut. vi. 8 and Exod. xiii. 16, where God commands the binding of His words for a sign upon their hands, and as frontlets between their eyes. On these phylacteries were written four sections of the Pentateuch. (1.) The first nine verses of Deut. vi.; (2.) the first nine verses of Exod. xiii.; (3.) the last eight verses of the same chapter; (4.) from the 13th to the 22nd of Deut. xi. The Pharisees, who were the most exact in all the outward performances of religion, wore these of a greater breadth than others, and hence were said πλατύνειν τὰ φυλακτήρια αὐτῶν. The κράσπεδα were fringes worn on the borders of their garments, with a blue riband on the fringe. These were worn in obedience to the command of God (Num. xv. 38), that the people might look upon them and “remember all the commandments of the Lord, and do them.” The Pharisees in this case also exceeded others in the size of their fringes, affecting thereby to be more religious, the real motive being, as was declared by our Lord, in both instances πρὸς τὸ θεαθῆναι τοῖς ἀνθρώποις.—*Hammond*. See also Josephus, Antt. iv. 8, 13, at which place Whiston has the following note: “Whether these phylacteries, and other Jewish memorials of the law, here mentioned by Josephus, and by Moses (besides the fringes on the borders of their garments, Num. xv. 37) were literally meant by God, I much question. That they have been long observed by the Pharisees

and Rabbinical Jews, is certain ; however, the Karaites, who receive not the unwritten traditions of the Elders, but keep close to the written law, with Jerome and Grotius, think they were not literally to be understood ; as Bernard and Leland here take notice. Nor indeed do I remember that, either in the ancients books of the Old Testament, or in the books we call Apocrypha, there are any signs of such literal observances appearing among the Jews, though their real or mystical signification, i. e. the constant remembrance and observation of the laws of God by Moses, be frequently inculcated in all the sacred writings."

3.—*What is the meaning of Rabbi, verse 7?*

My master. Rabbi has for its root rab = great, as Magister from magnus, μέγας.—*Wordsworth.*

4.—*What is the other reading for ὁ καθηγητής, ὁ Χριστός, verse 8?*

For καθηγητής Lachmann, Tischendorf, Tregelles, and Alford have διδάσκαλος, and omit ὁ Χριστός altogether. Several MSS., some of them very ancient, and certain Versions and Fathers omit ὁ Χριστός. Grotius has also *in loc.* : "Omnino διδάσκαλος legendum, quomodo et Syrus legit. Nam vocem Rabbi et Rabboni scriptores nostri ubique reddunt διδάσκαλε, nusquam καθηγητά (dux). Deinde καθηγητοῦ titulum a titulo Rabbi Christus manifeste distinguit comm. 10." The reading διδάσκαλος, Olshausen says, "as an interpretation of ῥαββί (comp. John i. 39) is undoubtedly to be preferred to καθηγητής. Καθηγητής probably arose, because it was thought that Jesus could not have prohibited the name διδάσκαλος. The term καθηγητής from καθηγέομαι corresponds with ὁδηγός in the signification of 'leader,' 'guide.' In the old Greek Church, the

abbots and abbesses of the monasteries and convents were called *καθηγούμενος, καθηγουμένη.*"

5.—*Is not verse 13 absent in some MSS.?*

Yes; and Lachmann, Tischendorf, and Tregelles omit it, and Beza places it after verse 14. Grotius has this note with respect to it: "Ferne enim videas quæ situ variant aliunde adjecta ut hic ex Marco et Luca, additis mutatisque verbis ad implendam cohærentiam. Græcus Evangeliorum indiculus, quem Canonem vocant, ad quem provocare solet Hieronymus, quique factus est ex optimis codicibus, in Matthæo hoc comma non habet. Origenes tam diligens librorum scrutator non agnoscit. Habent quidem libri Syriaci, at Latini antiquissimi non habent." Alford omits the verse.

6.—*Who were Proselytes?*

Those who embraced, either wholly or in part, the Jewish religion, not being Jews by birth. There were two kinds of Proselytes: *Proselytes of the Gate*, and *Proselytes of Justice (or Righteousness)*. The first dwelt in the land of Israel; and, without submitting to circumcision or to any other ceremony of the Law, feared and worshiped the true God, and observed the Noachical rules. The Proselytes of Righteousness were those converted to Judaism, who had engaged to receive circumcision, and to observe the whole Law of Moses. Instances of Proselytes of the Gate are to be found in Naaman the Syrian, Nebuzaradan, Cornelius the centurion, and the Eunuch of Queen Candace.—*Calmet Dict.* The word *προσήλυτος* is frequent in LXX., and is equivalent to a Hebrew word whose Latin representative is "commorari," to sojourn.—*Wordsworth.*

7.—*What do you remark of the expression περιάγετε τὴν θάλασσαν καὶ τὴν ξηράν?*

That it is a Hebrew mode of expression, of which Grotius says that it is “*proverbialis locutio sollicitum inquirendi laborem significans*. Ita *πολεμείν διὰ τῆς θαλάσσης καὶ διὰ τῆς ξηρᾶς* est in Maccabaica historia 1 cap. viii. 32. *Ξηράν* pro *terra* usurpat et Aristoteles *Histor. Animal.* v. 10. Est autem et hic Hebraica locutio.” The eagerness of the Jews to make proselytes seems to have become almost proverbial with the Romans. Thus Horace :

“Ac veluti te
Judæi cogemus in hanc concedere turbam.”

Lib. i. sat. iv.

Le Clerc apud Elsley.

8.—*Is not the use of the genitive in the term υἱὸν γεέννης Hebraistic, verse 15?*

Yes; with which we may compare υἱὸν ἀπωλείας, John xvii. 12. These genitives Wordsworth calls characterising genitives, derived from, or at least very common in, the Hebrew, bringing out more clearly than an adjective the point to which the attention is directed. He instances Luke xvi. 9, *μαμμωνᾶς ἀδικίας*: James i. 25, *ἀκροατῆς ἐπιλησμονῆς*: 2 Thess. ii. 3, *ἄνθρωπος ἀμαρτίας*: Heb. i. 8, *ράβδος εὐθύτητος*: 2 Pet. ii. 1, *αἱρέσεις ἀπωλείας*: 2 Thess. ii. 9, *τέρατα ψεύδους*: Matt. xxiv. 15, *βδέλυγμα ἐρημώσεως*. Winer calls this construction a Hebraistic circumlocution for certain concrete adjectives, and, as in the case before us, is formed by the use of υἱός or τέκνον followed by a genitive of an abstract; as, υἱοὶ ἀπειθείας, Eph. ii. 2; υἱοὶ φωτός, Luke xvi. 8, Jo. xii. 36; τέκνα φωτός, Eph. v. 8; τέκνα ὀργῆς, ii. 3; τέκνα ὑπακοῆς, 1 Pet. i. 14; τέκνα κατάρτας, 2 Pet. ii. 14; ὁ υἱὸς τῆς ἀπωλείας, 2 Thess. ii. 3. He says: “Every one must feel that these expressions are not mere circumlocutions, but phrases which bring

out the meaning with greater *vivacity* and force. This phraseology is to be attributed to the vivid imagination of Orientals, which represents moral and mental derivation or dependence under the image of son or child. *Children of disobedience* are those who are related to ἀπειθεία, as a child to a mother — those in whom disobedience has become predominant and a second nature." He adds, however, that the expression in 2 Thess. ii. 3, ὁ ἄνθρωπος τῆς ἀμαρτίας, is not equivalent to ὁ ἀμαρτωλός, and ought to be rendered the *man of sin*, that is, he who peculiarly belongs to sin, the representative of sin, its personification. — *Gram. New Test. Diction*, p. 252.

9.—*What is the meaning of ὀφείλει, verse 16?*

Reus est, if he does not perform his oath. In the Syriac, he who sins is called debtor; and sin, debitum. Hence forgive us our debts, debita, in the Lord's prayer. — *Beza apud Elsley*. Schleusner has "ὀφείλει obstrictus tenetur hoc juramento suo."

10.—*Explain ὁ ἀγιάζων τὸν χρυσόν, verse 17.*

Gifts for sacred uses, by the Romans *donaria*, by the Greeks ἀναθήματα, were esteemed by the Jews also sacri juris.—*Grotius*.

11.—*Explain ἀποδεκατοῦτε, verse 23.*

Ye tithe, i. e. pay tithe of. Wordsworth quotes Kuinoel as follows: "ἀποδεκατοῦν, verbum Alexandrinæ dialecto proprium significat hoc loco *decimas dare*. Gen. xxviii. 22: τὴν δεκάτην τελεῖν, ut dixit Joseph. Antt. iv. 4, κ.τ.λ.

12.—*Is "straining at" the right translation of διῶλίζοντες, verse 24?*

"Straining out" or "off" is the more correct rendering of διῶλίζοντες; the word referring to the careful

straining of wine, practised by the Jews, before drinking, to avoid the pollution of any unclean animal that might accidentally be in the liquid, such as *κώνωπες*. In the LXX. we have the word and the custom, Amos vi. 6: *πίνοντες διυλίσμενον οἶνον*. Trench, in a note, in his "English, Past and Present," thinks that "straining at" is a misprint, passed over in the first edition of 1611 and retained ever since, and that our translators intended "strain out;" and he adds, in confirmation of this opinion, the fact that our present version rests to a great extent on the three preceding, Tyndale's, Cranmer's, and the Geneva, and that all these have "strain out." The custom rests on Lev. xi. 20, 23, 41, 42. So also Wordsworth and Bloomfield. The Vulgate has rightly "excolantes." So also Alford, but he does not hold "strain at" to have been a mistake, but a deliberate alteration of the Translators, and he explains the meaning to have been — and a forced explanation it appears — "strain (out the wine) at (the occurrence of) a gnat." The articles *τόν* and *τήν* are emphatic, as the allusion is to a proverb, and therefore, as Bishop Middleton thinks, the spirit of the original would have been better preserved by retaining the *definite* articles in our English version. Alford thinks that the articles point to a proverb or fable.

13.—*What were the τάφοι κεκονιαμένοι, verse 27 ?*

Sepulchres washed over with white lime, and thus rendered conspicuous, that they might be discerned easily by passers by and avoided, lest these should contract legal pollution. "These are often supposed to be illustrated" says Stanley (Sinai and Palestine, p. 428), "by the whitewashed domes, which, in Egypt and Syria, always mark the tombs of Mussulman saints. But these are all modern, and there can be little doubt that

the real explanation must be sought in the ornaments, and possibly the paintings, now disappeared, of the vast array of sepulchres with which the hills and valleys about Jerusalem are perforated, and some of which, if our Lord's discourse was spoken in the temple, may have been visible at the moment in the valley of the Kedron."

14.—*Who was Zacharias the son of Barachias mentioned in verse 35?*

There is a difficulty in determining precisely who is thus spoken of. The best supposition is that the allusion is to Zacharias the son of Jehoiada, mentioned in 2 Chron. xxiv. 20, 21, 22, who was slain by the command of Joash, between the temple and the altar. The words *υἱοῦ Βαπαχίου* do not occur in the parallel passage in St. Luke xi. 9, and it is thought that they might have been inserted here to identify him with Zacharias the prophet, son of Barachiah. Barachiah bears the same meaning as Jehoiada, "to praise God." Some MSS. omit in this chapter *υἱοῦ Βαπαχίου*, but evidently from a mistake of the copyist, or perhaps because he was tempted to forsake his proper function for that of a reviser or critical corrector, and simply omitted what he did not understand. A lectionary in Christ's College, Cambridge, collated by Scrivener (of the 11th century), with two Evangelistaria alone support the Codex Sinaiticus and Eusebius in the omission of *υἱοῦ Βαπαχίου* in St. Matthew. Eusebius is the only Father who omits the words; Irenæus and Origen retain the words in spite of their difficulty.—See *Scrivener's Introduction*, pp. 15, 221, 388.

15.—*What part of the temple was μεταξὺ τοῦ ναοῦ καὶ τοῦ θυσιαστηρίου, verse 35?*

In the midst of the Priests' Court, which was before

the more sacred portion of the temple (*ναός*), stood the *θυσιαστήριον*, the altar of sacrifice, and between *this* and the *ναός* was Zacharias slain.

16.—*What is the length of a γενεά, verse 36?*

A *γενεά*, a generation, was about thirty years. Thus Homer, speaking of Nestor, τῷ δ' ἤδη δύο μὲν γενεαί. Herodotus, τριακοσαί γενεαὶ δύνανται μύρια ἦτη, and Clemens Alex. Strom. l. 2, εἰς τὰ ἑκατὸν ἔτη τρεῖς ἐγκαταλέγονται γενεαί.—*Hammond*.

17.—*Explain πρὸς αὐτήν translated by "unto thee" in verse 57.*

It is an Eastern mode of construction to use the third pronoun, after the relative, following a first or second person, and it prevails in the Heb. Arab. Syr.—*Grotius*.

18.—*What does ἀπ' ἄρτι signify?*

Not "from henceforth," but "after awhile," *i. e.* after a little time is past, after My ascension ye shall not see Me till I return to take vengeance: and those who now rebuked the children for their hosannas shall be most glad to say "blessed is He that cometh in the name of the Lord!" Ἀπ' ἄρτι is used in this sense John i. 51, referring to Acts i. 9. It is also in the sense of "yet a little while," John xiv. 19 and John xvi. 16. The words are from Ps. cxviii. 26, and are a part of the great Hallel or hymn of the Jews.—*Elsley*.

CHAPTER XXIV.

1.—*What Temple was this the magnificence of which is alluded to in verse 1?*

That called the Second Temple, concerning which the Rabbins had a proverb: "He that never saw the Temple of Herod never saw a fine building." It was called the "Temple of Herod" because he rebuilt it, but as he used the old materials, and performed the work by degrees, it was still held to be the Temple of Zerubabel, Ezra v. 2. To this the prophecies of Daniel, Hag. ii. 9, and Mal. iii. 1 properly referred. — *Grotius*. Josephus, in his 5th book of "The Wars of the Jews," gives an elaborate description of this temple, depicting its size and magnificence.

2.—*What testimony have we of the fulfilment of the prophecy, οὐ μὴ ἀφελῇ λίθος ἐπὶ λίθου ὅς οὐ καταλυθήσεται, verse 2?*

That of Josephus, who says that "Cæsar gave orders that they should demolish the entire city and temple, but should leave as many of the towers standing as were of the greatest eminency: that is, Phasaelus, and Hippicus, and Mariamne, and so much of the wall as enclosed the city on the west side. This wall was spared to afford a camp for such as were to lie in garrison: as were the towers also spared, in order to demonstrate to posterity what kind of city it was, and how well fortified, which the Roman valour had subdued: but for all the

rest of the wall, it was so thoroughly laid even with the ground by those that dug it up to the foundation, that there was left nothing to make those that came thither believe it had ever been inhabited."—*B. J.* lib. vii. 1.

3.—Give instances of persons λέγοντες, 'Εγώ εἰμι ὁ Χριστός, verse 5.

It is difficult, as Alford thinks, to fix upon any particular persons as accurately representing those spoken of above, those commonly referred to, not coming sufficiently within the prescribed limits of time or pretension. That there were such, and it may be many such, we cannot doubt, and it is not given to us to establish in every instance the fulfilment of such prophetic announcements. Theudas, Simon Magus, Barchocab, as mentioned by Josephus, are those supposed by some to represent these false Christs.

4.—How is ὠδίνων, verse 8, a very significant term?

Because the word represents the pains of parturition. The circumstances of the world on the eve of Christ's coming will be like those of a woman in travail (see 1 Thes. v. 3), and after them the new creation will be born, the παλιγγενεσία will come (xix. 28).—*Wordsworth's Greek Test.*

5.—Explain βδελύγμα ἐρημώσεως, verse 15.

The expression is Hebraistic, and one of the instances referred to at xxii. 11. It is equivalent to "desolating abomination." It is thought to have been fulfilled generally by the Roman armies besieging Jerusalem, and the prophecy of Daniel ix. 27 was so understood by the Jews, according to Josephus. The LXX. has ἐπὶ τὸ ἱερόν, that is, upon the wings or battlements of the temple. Wordsworth refers its particular fulfilment to the setting up of the idol statue of Jupiter in the

temple of Jerusalem by Antiochus Epiphanes: cf. 1 Macc. i. 54, where that idol is expressly called *βδέλυγμα ἐρημώσεως ἐπὶ τὸ θυσιαστήριον*.

6.—*But were there not enemies within to whom the term has been applied?*

Yes; for the desolating wing of abominations, which Daniel speaks of, referring to the metaphorical wings of an army, is thought by some to be that army of Zealots whom the Jews invited to defend them against the Romans, and who defiled the Holy Place with all manner of abominations. Josephus remarks, *B. J.* iv. 6, 3, that there was an ancient saying then current, that Jerusalem would be taken and the temple destroyed when it had been defiled by the hands of Jews themselves: and this exposition of Daniel's prophecy concerning the siege of Jerusalem was adopted even by the Zealots, who defiled the temple under pretence of defending it.—*Wordsworth*.

7.—*What are the different interpretations given to τόπος ἁγίος, verse 15?*

Grotius does not apply these words to *the temple*, neither does Bengel, who refers it to “locum circa urbem sanctam, extra urbem, eumque definitum: scilicet illum ipsum, quem Salvator, dum hæc dicebat, sua præsentia ut sæpe, sanctum habuit.” Grotius contends that if by *τόπος ἁγιος*, we should understand the temple itself, the event described would not be an indication of approaching calamity, but the very calamity itself. (His words are “Non in ipso templo, id enim nota venturæ cladis non erat, sed ipsa clades præsentissima, verum in templi conspectu, in solo circum urbem: quod solum Deo uni, non Gentium, Diis sacrum esse oportebat.”) To which Bishop Middleton replies that

“the admonition is here not given to the inhabitants of the city, to whom no opportunity of escape would then be left, but to the people of Judæa, οἱ ἐν τῇ Ἰουδαίᾳ, and immediately afterwards we find ὁ ἐν τῷ ἁγρῷ. Grotius, however, aware of this objection, observes further, that Ἰουδαία frequently signifies no more than *tractus Hierosolymitanus*, yet of this use I find no example nor has Schleusner any.” Whitby follows Grotius by giving his interpretation in the words, “standing within the circuit of the holy city Jerusalem,” and Hammond says “begirting the holy city.” Nevertheless, the phrase being applied in the LXX. so frequently to the temple, and in the only places where it occurs in the New Testament (Acts vi. 13; xxi. 28), we cannot but agree with the general acceptation ably defended by Middleton, and adopted by Alford, Olshausen, Wordsworth, Bloomfield, and others, that the τόπος ἅγιος can refer to no other place than the temple. Our Lord does not quote from Daniel κατὰ λέξιν, but gathers the sense from different passages in that prophet, which are supposed to be ix. 27, xi. 31, xii. 11. Ῥωμαῖοι δὲ . . . κομίσαντες τὰς σημείας Εἰς τὸ Ἱερόν, καὶ θήμενοι τῆς ἀνατολικῆς πύλης ἀντικρὺς, ἔθυσάν τε αὐτοῖς ἀντόθι, καὶ τὸν Τίτον μετὰ μεγίστων εὐφημιῶν ἀπέφηναν αὐτοκράτορα.—Joseph. B. J. lib. vi. c. vi.

8.—Who are ψευδόχριστοι? and distinguish them from ἀντίχριστοι, verse 24.

The distinction between these two words has been set aside by those who press too much the force of ἀντί in composition; for, although it undoubtedly signifies *substitution* in such expressions as ἀντιβασιλεύς, ἀνθύπατος, ἀντίδειπνος, ἀντίλυτρον, yet in many other instances it has the force of opposition only, as in ἀντίθεσις, ἀν-

τιλογία, ἀντικείμενος, ἀντινομία, ἀντίχειρ, ἀντήλιος, and Cæsar, having written a book against Cato, called it Ἀντικαίων. There are so many compounds of ψεύδος, in scriptural and classical Greek, that we cannot be at a loss to fix the meaning of ψευδόχριστος. This term would then signify one who sets himself to be Christ, and ἀντίχριστος would represent him who was a great opposer of Christ, denying Him in every way.—See *Trench on Greek Syn.*

9.—How is the plural form of δυσμῶν accounted for, verse 27?

In the following way by Winer, who says: “Not a few nouns, which in most modern languages are used only in the singular, are in Greek authors and the New Testament employed, for the most part, in the plural. This is owing to their having from a general, or Grecian, or Biblical point of view, a manifold or comprehensive signification, as: αἰῶνες, Heb. i. 2, world; οὐρανοί, sky, heaven; τὰ ἅγια, the sanctuary, Heb. viii. 1, x. 8, 12, &c.; ἀνατολαί, δυσμαί, East, West; τὰ δεξιὰ, ἀριστερά, εὐώνυμα, the right, the left; θύραι, fores, folding door, Acts v. 19, John xx. 19; κόλποι, bosom; ἱμάτια, of a particular upper garment, mantle, John xix. 23, xviii. 4, Acts x. 6; the names of festivals, ἑγκαίνια, γενέσια, ἄζυμα; also γάμοι, marriage, Matt. xxii. 4, Luke xii. 36; likewise, ὀφώνια, pay, Rom. vi. 23; and ἀργύρια, a piece of money. When the names of countries or cities are plural, this is owing to their having originally consisted of several provinces, as *Galliæ*; or settlements, as Ἀθῆναι, Πάταρα, also τὰ Ἱεροσόλυμα.—*Gram. of New Test. Dict.* p. 189.

10.—To whom do the ἀστροί refer, verse 28?

Hammond takes the ἀστροί to refer to the Roman

army, whose ensign was an *eagle*. Alford takes the *πτῶμα* to be first *Jerusalem*, and secondly, in the final fulfilment of the prophecy, *the whole world*; and the *ἄστοι* to be *the angels of vengeance*, thinking it probable that reference is made to Deut. xxviii. 49; also, Hos. viii. 1; Hab. i. 8. 'Ἄστοι' are properly *vultures* (*Vultur Percnopterus Linn.*), thought by the ancients to belong to the eagle kind. (Plin. Nat. Hist. ix. 3.) Wordsworth supports the interpretation that the *πτῶμα* is Christ, and the *ἄστοι* the saints and members of the Church, and this on the ground that many of the early Fathers so explained the passage: "Keen as is the sense of eagles for their prey, so sharp-sighted will be true Christians to discern and flock to the body of Christ." He calls it a "modern notion," that Jerusalem is the *πτῶμα*, and *ἄστοι* the Romans. Olshausen is strongly opposed to the interpretation, that the *πτῶμα* refers to Christ and the *ἄστοι* believers collected around him, holding it to be "untenable" "inadmissible." He adopts that of *πτῶμα* being the Jewish state, deprived of all life, and the *ἄστοι* as the Romans completely putting an end to its existence. Similarly also Bengel; and as for Christ, who is "the Life," being taken as referred to in the word *πτῶμα*, one cannot help agreeing with Grotius in his wonder at such an interpretation. "Venerandum Christi corpus, postquam missum est in plenissimam vitæ Divinæ possessionem, vocari *πτῶμα* miror Veteribus venire in mentem potuisse."

11.—*How is the prophecy with reference to ὁ ἥλιος, ἡ σελήνη, οἱ ἀστέρες, and αἱ δυνάμεις οὐρανῶν taken, verse 29?*

Figuratively by Hammond, who refers ὁ ἥλιος to the temple; ἡ σελήνη to Jerusalem, the chief city; and the

ἀστέρες to the lesser cities; and so altogether r up the host of heaven (αἱ δυνάμεις οὐρανῶν): that says the whole nation and Church of the Jew be brought down from the flourishing condition they had formerly enjoyed; many cities, Jerusalem particularly, utterly destroyed; and the whole shaken, and brought near to utter desolation.

12.—*Distinguish between φέγγος and φῶς, ver*

Hesychius and the old grammarians distinguish between φῶς and φέγγος (which are but different forms of one and the same word), by saying that φῶς is the light of the sun or of the day, φέγγος the light or lustre of the moon. Any such distinction is very far from being constantly maintained even by the Attic writers themselves, to whom it is said more particularly to belong; thus, in Sophocles alone φέγγος is three or four times applied to the sun (Antig. 800; Ajax 654, 840; Phil. 597), while in Plato we meet φῶς σελήνης (Plat. 516 b.) This much truth, however, the ancient grammarians have, that φέγγος is predominantly applied to the light of the moon, or other luminaries of the night, φῶς to that of the sun, or of the day. Plato (Pol. vi. 508 c.), sets over against one another ἡμερινὸν φῶς and νυκτερινὰ φέγγη. Nor is it unworthy of note that this, like so many other fine distinctions of the Greek language, is thus far observed in the New Testament, that on the only occasions when the light of the moon is mentioned, φέγγος is the word employed (Matt. xxiv. 29; Mark xiii. 24), as φῶς to that of the sun (Rev. xxii. 5).—*Trench on Greek of New Test.*

13.—*What is supposed to be τὸ σημεῖον τοῦ υἱοῦ ἀνθρώπου, verse 30?*

Alford thinks on the whole that no sign com

answers the conditions of the context but that of *the cross*. The Fathers mostly thus explain the passage. Wordsworth also concurs with this interpretation. Bloomfield leaves it open.

14.—*How do you supply the ellipse in ἐγγύς ἐστιν, verse 33?*

By οὗτος (ille, comp. v. 30; James v. 8, 9), rather than by τὸ τέλος, which Alford suggests.

15.—*What omission do certain Editors make in verse 38, and on what authority?*

Tischendorf and Alford omit ταῖς πρό, and the latter editor defends the omission, by saying that the reading without these words “seems to have been the original one, and to have presented a difficulty, which was solved by inserting πρό, ταῖς πρό, and ἐκείναις, and then the readings were variously combined, as in B and D,” but the omission is not well defended by MS. authority; and has, as Scrivener well says, but “feeble evidence” to support it, and the difficulty does not seem to warrant the supposition, that the words were inserted to escape it. Beza, Elzevir, Lachmann, Tregelles, Scholz, Wordsworth, Bloomfield, retain ταῖς πρό.

16.—*What kind of wisdom does φρόνιμος specify, verse 45?*

The wisdom of *prudence*, that of adapting *means* to *ends*. See also all passages where φρόνιμος occurs.

CHAPTER XXV.

1.—*What is λαμπάς strictly speaking? and distinguish it from λύχνος, verse 1.*

Λαμπάς is properly a *torch*, and λύχνος a *hand-lamp* fed with oil; and although it might appear incongruous that torches should be fed with oil, and that therefore *lamps* must be intended, yet that it is not so may be gathered from the following quotation from Elphinstone's *History of India*, vol. i. p. 383, given by Trench. "The true Hindu way of lighting up is by torches, held by men, who feed the flame with oil from a sort of bottle (the ἀγγεῖον of v. 4.) constructed for the purpose." The Greeks and Romans on such occasions chiefly used torches. Λαμπάς is translated "torch," John xviii. 3. — *Trench on Parables and Greek Syn.* Alford holds here that certainly "lamps" and not "*torches*" are meant, and Schleusner has "De lucerna, quæ vasculo imposito ellychnio, fovetur oleo, ut luceat, legitur in Nov. Testament. Matt. xxv. 1, 3, 4, 7, 8, ubi de lampadibus adhibetur, quæ uti faces, sponsæ præferri antiquo ritu solebant, et quæ propterea vocabantur νυμφικαὶ λαμπάδες, Eurip. Med. 1027. Iphig. in Aul. 732."

2.—*Translate φρόνιμοι more accurately than by "wise."*

"Prudent" is the better rendering, since these παρ-

θένοι showed their *prudence* by the provision they made for contingencies.

3.—*The English version has "are gone out," for σβέννυνται, is this quite correct? verse 8.*

It is better "are going out," in which reading both Alford and Wordsworth agree; for otherwise, as Trench remarks, "they would not merely have needed to trim and feed their lamps, but must have asked from their companions also permission to kindle them anew, of which we hear nothing." Moreover there is much moral significance in the *active* form of expression.

4.—*Is there not an ellipse in the answer μήποτε, &c. verse 9?*

Yes, equivalent "we will not give, lest," non dabitur ne, an ellipse frequent in the Hebrew before the particle "ne:" see Gen. iii. 22. (*Le Clerc* quoted by *Elsley*.) Bengel has *in loc.* "Abrupta oratio, festinationi illi conveniens." Winer remarks: "In Matt. xxv. 9 the rec. has μήποτε οὐκ, but there is a preponderance of authority for the reading μήποτε οὐ μή, according to which μήποτε would be taken by itself (to express aversion), *by no means!* sc. δώμεν, verse 8, or γενέσθω τοῦτο, comp. Rev. xix. 10; xxii. 9; Ex. x. 11."—*Gram. of New Test. Dict.* p. 620.

5.—*As in other instances, so in this, the custom of marriages taking place at night obtains still in the East, does it not?*

Yes. Trench quotes certain modern travellers in proof; one of whom, as the passage curiously illustrates one portion of the parable may well be quoted. It is from Ward's "View of the Hindoos," (v. ii. p. 29), where he describes a marriage ceremony in India which he saw himself. He says: "After waiting two or three

hours, at length, near midnight, it was announced as in the very words of Scripture, 'Behold the bridegroom cometh; go ye out to meet him.' All the persons employed, now lighted their lamps, and ran with them in their hands, to fill up their stations in the procession, some of them had lost their lights and were unprepared, but it was then too late to seek them; and the cavalcade moved forward."—*On Parables*, p. 257.

6.—*What is the value of the τάλαντον, and what the primary meaning of the word, verse 15?*

It first simply signified a balance or scale; it then came to mean a certain *weight*, whence in due time a certain *sum* of money. A Jewish *talent of silver*, according to Bishop Cumberland's calculation, was equal to 353*l.* 11*s.* 10*d.*; a talent of gold, of the same weight, to about 5075*l.* 15*s.* 7*d.*: but, according to Michaelis, the talent of silver was not more than 137*l.* 16*s.*, nor the talent of gold than 2033*l.* 16*s.* In the former case, the weight = 93½ lb. avoird.; in the latter, only 32½ lb. Homer, *Il.* xii. 433, uses the word as the scale in a balance; and in other places, *Il.* ix. 122, 264, &c., money is intended, but how much cannot be determined. At the first place Trollope has the following note: "The weight and value of the talents of gold here mentioned is altogether undetermined. This metal seems, however, to have been extremely scarce in Greece, being supplied in very small quantities from Libya and Macedonia, where it was collected as the rains washed it down from the mountains."—*Trollope's Hom. Il.*

7.—*Is ἰδίους emphatic, verse 14?*

Alford evidently conceived that it is, for he says the parable is concerned with Christians, and not the world at large, wherefore he emphasises ἰδίους. Trench, on the other hand, throws no special meaning on the pro-

noun, objecting to the English Version his *own* servants, conceiving it to be a misuse in the Greek similar to that in later Latin, which has *proprius* for *suus* or *ejus*.—*Parables*, p. 270. See a quotation from Winer to the same effect, in Question and Answer, chap. xxii.

8.—*Distinguish between σκληρός (v. 24) and αὐστηρός, the latter word being used in the parallel passage in St. Luke xix. 21.*

With respect to the differences existing between these two words, Trench has the following:—"Σκληρός here is stronger than the αὐστηρός of S. Luke; that word being sometimes used in a good sense, which this is never: thus Plutarch, ἦν σῶφρων καὶ αὐστηρός. This last is an epithet properly applied to fruit or wine which is crude, unripe, sour; and would find its opposite in χρηστός (Luke v. 39): so the Latin *austerus* continually, which is opposed to the *dulcis*. But σκληρός is an epithet given to a surface which is at once dry and hard, as through drought, involving alike the *asper* and the *durus*, and is opposed to μαλακός and ὑγρός. Nabal is σκληρός καὶ πονηρός (1 Sam. xxv. 3, LXX.)" With which Parkhurst in the main agrees, deriving αὐστηρός from αὔω, to dry. In Dioscorides αὐστηρὸς οἶνος is "rough wine."

9.—*Does "strewed" bear out the meaning of διεσκόρπισας, verse 24?*

If we take this word as referring to the strewing of the seed, we shall be at fault, and therefore the explanation is necessary that reference is made to the scattering of the chaff. "Where thou hast not scattered with the fan on the barn floor, there expectest thou to gather with the rake: as one who will not be at the trouble to purge away the chaff, yet expects to gather in the golden

grains into his store." This is a paraphrase furnished by Trench, who well adds that the word *διασκορπίσας* could scarcely be applied to the measured and orderly scattering of the sower's seed, but is rather the dispersing, making to fly in every direction; as a pursuer the routed enemy, *διασκορπίσεν ὑπερηφάνους διανοίᾳ καρδίας αὐτῶν* (Luke i. 51); or as the wolf the sheep, *καὶ διασκορπισθήσεται τὰ πρόβατα τῆς πόλεως* (Mark xxvi. 31); or as the prodigal his goods, *καὶ ἐκεῖ διασκορπίσε τὴν οὐσίαν αὐτοῦ* (Luke xv. 13), *ὡς διασκορπίζων τὰ ὑπάρχοντα αὐτοῦ* (Luke xvi. 1). Thus rightly Schott on this *διασκορπίσας*: "Notionem ventilandi frumentum in areâ repositum exprimit."—*On Parables*, pp. 278-9. Wordsworth *in loc.*: "*διασκορπίζω* is the Hebrew *paradh* or *zarah*; Chaldee, *berar*; *ventilare*, *vannare*, to winnow, Dan. ii. 35. The sense here is 'gathering corn into a barn floor whence thou winnowedst nothing.'"

10.—*Give the etymological meaning of τόκος.*

In the first place it means offspring, from *τίκτω*, to bring forth; and *interest*, or *increase*, is the offspring of money lent. The Greek writers make common use of the word in this sense. Among the Greeks the rate of interest was higher than in modern Europe, and higher than at Rome in the age of Cicero. Like the Greek word *τόκος*, the Latin word for *interest*, *fenus* or *fœnus*, originally meant any increase, and was thence applied to the increase or interest of money. "Fenus," says Varro (apud Gell. xvi. 12), "dictum a fetu, et quasi a feturâ quâdam pecuniæ parientis atque increscentis."—*Dict. of Greek and Rom. Antt.* p. 523. On *τραπέζιταις* see above, chap. xxi.

11.—*To what may the ἐκ δεξιῶν and the ἐξ ἐναντίων allude, verse 33?*

To the custom in the Sanhedrim, where the Jews placed those to be acquitted on the right hand, and those to receive sentence on the left. — *Whitby*.

CHAPTER XXVI.

1.— *What is the meaning of the word πάσχα, verse 2?*

It is the Greek form of a Hebrew word, pesah, *transitus*, from root pasah, *transiit*. “Deinde πάσχα dicebatur agnus paschalis, quotannis à Judæis die xiv. mensis Nisan, post occasum solis, cùm ergo jam esset dies xv. mensis Nisan, comedendus, vid. Exod. xii. 6; Num. ix. 5. Agnus paschalis hoc nomine insigniebatur, quia cruor ejus, quo imbuti erant postes forium domuum Israelitarum ex Ægypto migratorum, defendebat ab iis cædem, ita, ut angelus mortis, Ægyptiorum primogenitos percutiens, Israelitarum domos præteriret.” — *Kuin. Wordsworth*.

2.— *Is it of importance that Caiaphas, the High Priest, is mentioned by name, verse 3?*

Yes; as fixing the date of the Passion. It was necessary, as Wordsworth remarks, to record his name, the High Priests being frequently displaced by the Romans, and others put in their room. Annas had been deposed A.D. 14 by Valerius Gratus; then Ismael was appointed; then Eleazar, son of Annas: then Simon; then A.D. 25, Joseph or Caiaphas, son-in-law of Annas, to A.D. 36. Caiaphas was High Priest throughout the Presidentship of Pontius Pilate, being appointed by Valerius Gratus, predecessor of Pontius Pilate. He

was removed from his office by Vitellius, President of Syria, after Pilate was sent away out of the province of Judæa. "Gratus gave the High Priesthood to Simon, the son of Camithus; and when he had possessed that dignity no longer than a year, Joseph Caiaphas was made his successor."—*Joseph. Antt.* lib. xviii. c. 2, § 2. Again: "Pilate, when he had tarried ten years in Judæa, made haste to Rome in obedience to the orders of Vitellius," who "came into Judæa and went up to Jerusalem," and then he "deprived Joseph who was called Caiaphas of the High Priesthood."—*Antt.* lib. xviii. c. 4, §§ 2 and 3. See Paley's Evidences, part ii. chap. vi.

3.—*What must ἐν τῇ ἑορτῇ be taken to include?*

The whole period of the feast, which lasted seven days.

4.—*What was the custom of the Jews with respect to the time of the execution of criminals, and did regard to this have weight with the Sanhedrim, that they said, μὴ ἐν τῇ ἑορτῇ, ἵνα μὴ θόρυβος γένηται ἐν τῷ λαῷ, verse 5?*

The practice of the Jews was to execute criminals on great festivals, for the more public example. It was not on any religious ground that the Council desired to spare Jesus. It is probable that they feared lest any disturbance among the people should bring upon them the censure of the Roman government, and so they counselled stratagem and secrecy (δολῶ). Blunt quotes Josephus in corroboration of this supposition. "The feast of the Passover being at hand (a few years after Christ's death), wherein it is our custom to use unleavened bread, and a great multitude being drawn together from all parts to the feast, Cumanus (the go-

vernor), fearing that some disturbance might fall out amongst them, commands one cohort of soldiers to arm themselves, and stand in porticoes of the temple to suppress any riot which might occur; and this precaution the governors of Judæa before him had adopted."—*Antt.* xx. 4, § 3. Alford, however, thinks that they abstained from putting Jesus to death, because on the *feast day*, i.e. the day on which the Passover was sacrificed, they could not lay hold of and slay any one, as it was a day of Sabbatical obligation. (*Exod.* xii. 16.)

5.—*Can you furnish external and internal evidence for the disturbed state of Judæa at the Gospel period?*

It is sufficient to refer to Josephus generally, to substantiate the statement that Judæa was a country at that time in a frequent state of disturbance. "We close the pages of Josephus," says Professor Blunt (*Undes. Coin.* p. 333), "with the feeling that we have been reading of a country which, for many years before its final fall, had been the scene of miserable anarchy and confusion. Everywhere we meet with open acts of petty violence, or the secret workings of plots, conspiracies, and frauds;—the laws ineffectual, or very partially observed, and very wretchedly administered;—oppression on the part of the rulers; amongst the people, faction, discontent, seditions, tumults; robbers infesting the very streets, and most public places of resort, wandering about in arms, thirsting for blood no less than spoil, assembling in troops to the dismay of the more peaceable citizens, and with difficulty put down by military force; society, in fact, altogether out of joint." So far as regards *external* evidence. To the same effect are incidental expressions in the New Testament, as well as direct historical relations. The

very parables furnish testimony to this end, their garb being so frequently of a spoliating and disruptive character; such as that of the good Samaritan (Luke x. 30), the wicked husbandmen (Matt. xxi. 35), the unjust judge (Luke xviii. 2), the steward who wasted his master's goods (Luke xvi. 1), and such illustrations as Matt. xxiv. 43, Matt. xii. 29, Matt. vi. 19, Matt. xiii. 25, &c.: and the temper of the times finds illustration in the historical incidents of the request of James and John (Luke ix. 52), and of Luke iv. 12, John x. 31, Luke xiii. 1; and when our Lord was seized it was by "a great multitude with swords and staves" (Matt. xxvi. 47), as in a country (so Blunt well remarks) where nothing but brute force would avail to carry a warrant into execution; also Mark xv. 7. This general unsettled state of the country can be observed also in the Acts of the Apostles, especially with reference to the various persecutions which St. Paul underwent; one fact being very striking, that when the captain of the guard sends Paul to Felix at Cæsarea, he finds it necessary to protect this one man with an escort of 470 horse and foot; and furthermore, for the greater precaution, orders their departure at the third hour of the night."—*Undesigned Coincidences*.

6.—*What is the meaning of Βηθανία, and where was it situated, verse 6?*

The word signifies "the place of dates," from Syro-Chaldee words bearing that meaning. The number of palm-trees that grew there gave to the place the name. Bethany was a village about fifteen furlongs east from Jerusalem beyond the Mount of Olives. At present it is a miserable place.

7.—*Give the etymology of ἀλάβαστρον?*

Hammond derives the word from *â* (*not*) and *λαβή α*

handle, signifying a vessel without handles, and similar to a vase or cruse. Leclerc contends that the name is from a species of marble called in Arabic *batsatron* with the article *al*. It came to mean at length any vessel used for ointment, myrrh, or nard, and might in this instance have been made of glass, since it was broken by the woman.

8.—*What is the tradition of the Church as to the day of the Betrayal, verse 14?*

It was commonly held in early times to have been the Wednesday before the Crucifixion. Hence it was said, τὴν τετράδα καὶ παρασκευὴν ἡστυούμεν, τὴν μὲν διὰ τὴν προδοσίαν, τὴν δὲ διὰ τὸ πάθος. — Constitut. Apost. lib. v. c. 15, lib. vii. c. 13. Epiphan. Expos. Fidei, p. 1104.—*Whitby*.

9.—*What value do the ἀργύρια (v. 15) represent?*

The ἀργύρια, rendered in our version “pieces of silver,” are to be understood of the Jewish shekel, which was equivalent to the “stater,” or in our money 2s. 6d. The whole sum would then be between three and four pounds of our money. This was the price of a slave, (Exod. xxi. 32) and cf. also (Zech. xi. 12.)

10.—*Explain τὸν δαῖνα, verse 18?*

This is a pure Greek expression, and is generally used when the speaker cannot or will not name the person or thing he speaks of. This is the only place where it occurs in the New Testament.—*Parkhurst*.

11.—*Explain ἀνέκειτο, verse 20?*

Grotius renders it “discumbibat,” and adds: “Stationem in agno edendo non in perpetuum præceptam, sed pro illo exitus tempore, multi sentiunt. An tamen accubitus signum securæ libertatis, ut Judæi interpre-

tantur, usurpatus sit ab ævo Josuæ dubitari potest." He further remarks that sitting at table was also very ancient, referring to Gen. xliii. 3 and 1 Sam. xx. 25; and quotes Tacitus de Germanis, "Lauti cibum capiunt: separatæ singulis sedes et sua cuique mensa," and also Strabo as to the same custom among the Spaniards and Gauls. This commentator thinks it probable that the Assyrians introduced the custom of reclining at meals, "cujus moris primam apud Judæos mentionem doctissimus Casaubonus apud Amos ii. 8 observavit." Elsley says that the Jewish Doctors approved of this mode of eating the Passover, then usual at meals; though it was directed in Exodus to be eaten standing. For, say they, it is a significant ceremony, to show that we have now attained to that rest in Canaan to which we were then tending. Our Lord complied with the usual custom.

12.—*What is σὺ εἶπας equivalent to, verse 25?*

To the simple affirmative "Yes," and was the same form of assent which Jesus gave to the question of the High Priest, v. 64. The expression as Alford points out must not be taken as a doubtful answer—much less with Theophylact, "Thou sayest it, not I," but as a *strong affirmative*. Σὺ λέγεις (Mark xv. 2) bears the same signification. Grotius renders it "rem dixisti," and thinks it was so spoken to Judas that the others did not hear it. This might account for the mistake of the rest in supposing that Jesus gave directions to Judas to purchase things for the feast, or that he should give something to the poor.

13.—*Λαβὼν . . . εὐχαριστήσας, verses 26, 27; was this customary among the Jews?*

Yes. The Jews always gave thanks to God on par-

taking of meat or wine at any common meal. The form was, "Blessed art Thou, O God, who producest bread." Calmet, Philo, the Talmudists, Josephus, Scaliger, are referred to by Elsley in confirmation. This "blessing" at the Paschal meal gave to the Lord's Supper the name of Eucharist, from the earliest times, as may be seen from Justin Martyr, Cyril of Jerusalem, Origen, Clem. Alex., Chrysostom, &c.

14.—*Give the chronological order of the events of the Passover?*

"The Paschal lamb was killed on the 14th day of Nisan or Abib, between three and five o'clock p.m., and eaten the same evening upon which, according to the Jewish calculations, the 15th of Nisan commenced. The Last Supper of our Lord with his disciples was eaten on the evening of Thursday when the 14th of Nisan commenced, and consequently one day before the Passover was generally calculated. (John xiii. 1; xviii. 28.) On the next day, and about the same time that the Paschal lamb was killed, our Lord was crucified, and thus was the type fulfilled. The feast of Unleavened Bread began strictly with the Passover meal, but the previous day was often called the first day of Unleavened Bread, as it is by Matthew, Mark, and Luke, because the Jews then burnt all the leaven in their houses. The following table explains the order of events in the Gospel history:—

Nisan 14th—Began at 6 o'clock on *Thursday* evening, on which the Last Supper took place. Thursday night our Lord was betrayed: early on Friday morning he was carried before the Sanhedrim, then taken to Pilate, and crucified about the same time the Paschal lamb was killed.

15th—Began at 6 o'clock on *Friday* evening, when the Passover was eaten. This was the preparation for the Sabbath, which was also the first day, strictly so called, of the feast of Unleavened Bread; and on this evening before the Sabbath, Joseph of Arimathæa buried our Lord in his own Sepulchre.

16th—Began at 6 o'clock on *Saturday* evening, on which the Sanhedrim requested Pilate to place a guard over the Sepulchre lest the disciples should steal away the body by night. Next morning, *Sunday*, being the third day from the crucifixion, according to the Jewish calculation, our Lord rose again from the dead.

—From Wheeler's *Analysis of New Testament History*, and based on Greswell and Neander's note on the passage.

15.—*What was the order of the ceremonies at the Paschal supper?*

The Paschal supper was celebrated by the Jews as follows. Four cups of red wine, usually mingled with one fourth of water, were drunk during the meal, and served to mark its progress. The *first* was merely preliminary, in connexion with a blessing invoked upon the day and upon the wine. Then followed ablutions and the bringing in of bitter herbs, the unleavened bread, the roasted lamb and a broth or sauce made with spices, and the chagigah or private sacrifice, made on the preceding day. After this followed the instructions to the son, &c., respecting the Passover: and the first part of the *Hallel*, or song of praise

(Ps. cxiii. cxiv.), was repeated. The *second* cup was then drunk. Next came the blessing upon each kind of food, and the guests partook of the meal reclining: the Paschal lamb being eaten last. Thanks were then returned, and the *third* cup drunk, called the *cup of blessing* (compare 1 Cor. x. 16). The remainder of the Hallel (Ps. cxv.—cxviii.) was then repeated, and a *fourth* cup drunk; which was ordinarily the end of the celebration. Sometimes a *fifth* cup might be added, after repeating the great *Hallel* (Ps. cxx.—cxxxvii.). The institution of the Lord's Supper possibly took place at the close of the proper meal, immediately before the third cup or cup of blessing, which would seem to have made a part of it.—*Dr. Robinson, Bibliotheca Sacra* for Aug. 1845, quoted by Wheeler.

16.—*What was the primitive usage as to the time of celebrating the Holy Sacrament?*

The first Christians celebrated the Holy Sacrament at or after their usual supper. Acts ii. 66; xx. 7, 11; 1 Cor. xi. 20. It was early separated from the "agapæ" or feasts of charity. In Tertullian's time, as Bishop Kaye notices, the Eucharist was celebrated in the assemblies which were held before daybreak; and he quotes from the "De Coronâ," c. 3: "Eucharistiæ sacramentum, et in tempore victûs et omnibus mandatum a Domino, etiam antelucanis cœtibus, nec de aliorum manibus quam præsidentium sumimus."

17.—*Illustrate τὸ αἶμα μου, τὸ τῆς καινῆς διαθήκης, verse 28?*

It was the constant custom and practice of the Eastern nations to use blood in the making of any pact or covenant; so the old covenant of Moses was confirmed, Exod. xxiv. 6, 7, 8. Christ represents himself

as the victim from whence the blood is taken to satisfy the new covenant; and this the symbol of his blood, 1 Cor. xi. 25. (*Hammond.*) With reference to the blood by which the covenant is sanctioned, Grotius has the following valuable remark: "Recte sentiunt, me iudice, Grammatici veteres, qui *sanctionem* dictam aiunt a *sanguine*. Nam in legibus *sanctio* dicebatur ea pars quæ vitam hominis legi obligabat: in federibus ipsa effusio sanguinis victimalis, cui inerat comminatio similis excidii adversus eum qui fedi non stetisset, Exod. xxiv. 8. Sic apud Homerum ἐν ταῖς σπονδαῖς (in federibus) hæc legitur imprecatio in eos qui pactis non stetissent:

᾽Ωδέ σφ' ἐγκέφαλος χαμάδις ῥέει ὥς ὄδε οἶνος.

Ut fluit hoc vinum, cerebrum sic effluat illi."

18.—*Why would it be better to translate πάντες, verse 33, by "all" than by "all men," as the English version has it?*

"Men" not being in the Greek, πάντες evidently refers to the disciples, as may be seen by reference to verse 31, where the disciples only are addressed. This consideration also throws emphasis on John xxi. 15: "Dost thou love me more than these (*disciples*), as thou didst profess?" Professor Blunt, who points this out (*Duties of Parish Priest*, p. 56), remarks that the word "men" is gratuitously introduced to the disadvantage of the sense.

19.—*What is there noticeable respecting the mention of the ἀλέκτωρ in verse 34?*

The curious circumstance, suggesting a difficulty, that cocks were not allowed to be kept within the walls of Jerusalem, on the authority of the Talmud, lest "animalia immunda eruerent;" and on this account

also the priests everywhere were not allowed to keep them. The Talmud is not here of indisputable authority, and as Alford quotes Lightfoot to show, is not consistent with itself. At any rate, as the former Commentator points out, the Romans were not under the same obligation; and Bishop Middleton (quoting Reland and Schoettgen's *Horæ Hebraicæ*) maintains that the Scriptures are not necessarily at variance, and that the crowing of a cock without the walls might easily in the stillness of the night be heard at the house of Caiaphas, from which the walls were at no great distance. It is a singular circumstance that there is no mention of this bird in the Old Testament. Ἀλέκτωρ is always anarthrous in the New Testament except in Luke xxii. 60, and there Griesbach rejects the article; and consequently, as Middleton observes, Wakefield's original version of a "a cock," though sounding oddly to English ears, might bring out better the reality of the scene. See Middleton on Greek Article *in loc.*

20.—*Where was Gethsemane; and what is the meaning of the name?*

It was on the western foot of the Mount of Olives, and on the east of the brook Cedron. The name is from two Hebrew words, *gath*, a press, and *shemen*, olive,—the olive-press. There are eight very aged olive-trees still remaining on the site, where tradition as far back as Constantine has fixed the Garden of Gethsemane, concerning which Stanley has something more than ordinarily beautiful, even for him, to say in his "Sinai and Palestine." See p. 455.

21.—*How have the words καθεύδετε, κ.τ.λ., been taken, verse 45?*

By some ironically, as Chrysostom; some interroga-

tively, as Greswell and Robinson. St. Augustine supposes that our Lord allowed them to sleep till Judas came. — *Wordsworth*. Winer says that they were probably uttered permissively by the peaceful, mild, and acquiescing voice of Jesus, and that the notion of irony is incompatible with the circumstances. — *Diction of New Test.* p. 327. Alford takes them imperatively. Bengel has, “Non est ironia, sed metonymia. Si me excitantem non auditis, brevi aderunt alii, qui vos excitent. Interea dormite, *si vacat*.”

22.—Is not the word *λεγεῶνες*, verse 53, expressive?

Since they were *Roman* soldiers who came to take Jesus, he fitly makes use of a Roman military division in the question he puts to the disciples. The “legion” numbered about 6000.

23.—Is “thief” an adequate translation for *ληστήν* in verse 55?

Not, at least, according to our modified meaning of that character. “Robber” better represents the Greek word in all places in the New Testament where it is found. *Κλέπτης* is a thief. It is probable, as Trench remarks, that “thief” in older English had a more desperate sense than now it possesses; for instance, Falstaff and his company, who with open violence rob the king’s treasure on the king’s highway, are “thieves” throughout Shakspeare’s Henry IV. Much force, however, is lost to *us* by the substitution of the one term for the other. Dens and caves (Matt. xxi. 13) are the abodes of *robbers*, not mere thieves; and armed soldiers would hardly be employed against thieves, but desperate *robbers*; and further, the penitent on the cross was no mere thief, but a *robber* and *murderer*. Cf. also Luke x. 30. Grotius well distinguishes as follows: “*Fur*

(κλέπτῃς) quia venit ut rapit alienum : *latro* (ληστής) quia ut occidat."

24. — *Distinguish between κολαφίζω and ραπίζω, verse 67 ?*

Κολαφίζω is, according to Theophylact, to strike with the hands, the fingers being clenched, or to speak more briefly, to buffet with the fist. The word is peculiar to the New Testament. 'Ραπίζειν, as Hesychius explains it, is ῥάβδῳ πλῆξαι, to beat with a stick.

25. — *Is there not an omission in verse 67 ?*

Yes ; as Winer points out, of οἱ μὲν : οἱ δέ, as the second part of an antithesis, occurring, while the first, οἱ μὲν, is not expressed. The passage, ἐνέπτυσαν εἰς τὸ πρόσωπον αὐτοῦ καὶ ἐκολάφισαν αὐτόν, οἱ δὲ ἐρράπισαν, would be more correct if it ran thus : καὶ οἱ μὲν ἐκολάφισαν : but in writing ἐκολάφισαν the author did not as yet contemplate a second member of the clause ; and, in annexing οἱ δὲ ἐρράπισαν, indicated that ἐκολάφισαν applied to a part only of the persons outraging our Lord. — *Gram. New Test. Dict.* p. 117.

26. — *Why did those who buffeted Jesus say unto him, "Prophesy," &c., seeing that as far as the narrative of St. Matthew goes, there is no reason why Jesus should not recognise them, verse 67 ?*

Had St. Matthew alone recounted the transaction, we should have been at fault to supply a reason. But by comparing this Evangelist with St. Luke, who records the same circumstance, we find from the latter Evangelist that they had blindfolded Jesus, and were putting the question as a test of his divine power in distinguishing those he could not see. Thus St. Luke supplies what was lacking to make St. Matthew's narrative consistent and easily understood. This is one of

those undesigned coincidences which Professor Blunt has adduced for the veracity of the Gospels, and which speak so much for the honesty and truthfulness of the narrators.

27.—*Does not the 71st verse supply another undesigned coincidence, with reference to the words τὸν πυλῶνα?*

It will be better to quote Professor Blunt's own question and answer. "How came it to pass," he says, "that Peter, a stranger who had entered the house in the night, and under circumstances of some tumult and disorder, was thus singled out by the *maid in the Porch*? Let us turn to St. John xviii. 16, and we shall find that after Jesus had entered, '*Peter stood at the door without*, till that other disciple went out which was known to the high priest, and *spake unto her that kept the door*, and brought in Peter.' Thus was the attention of that girl directed to Peter (a fact of which St. Matthew gives no hint whatever); and thus we see how it happened that he was recognised in the *Porch*. Here is a minute indication of veracity in St. Matthew, which would have been lost upon us had not the Gospel of St. John come down to our times; and how many similar indications may be hid, from a want of other contemporary histories with which to make a comparison, it is impossible to conjecture."—*Undesigned Coin.* p. 281.

28.—*How did St. Peter's λαλία betray him?*

There were many provincial dialects of Hebrew, of which Wetstein gives examples. The Galilæans could not pronounce the gutturals properly, and in this manner St Peter was identified.

CHAPTER XXVII.

1.—*What was the Roman name for the office of Pontius Pilate, called here ἡγεμών (v. 2); and when was he appointed?*

His proper Roman title was *Procurator*. Grotius says: "Bene vertit Latinus Interpres *Præsidi* quam *Procuratorem* fuisse Pontium satis constat vel ex Tacito et Philone, qui ἐπίτροπον vocat. Nam *Præsidis* nomen, quod ἡγεμόνα plerunque Græci vertunt, generale est quo omnes Provincias regentes appellantur." Tacitus says: "Christus, Tiberio imperante, per Pontium Pilatum supplicio affectus est." He was appointed A.D. 25, but was removed from office for cruelty A.D. 36.—*Eusebius*. ἡγεμών was probably a general term adopted popularly and current among the Jews, for we find Josephus gives this title to Pilate, Antt. xviii. 4, § 1. It is of much more frequent use in St. Matthew as descriptive of Pilate, than in any other Evangelist.

2.—*What distinction does Bengel draw between μετανοέω and μεταμέλομαι?*

"Si usum spectes, μεταμέλεια plerunque est μέσον vocabulum, et refertur potissimum ad actiones singulares: μετάνοια vero, in N. T. præsertim, in bonam partem sumitur, quo notatur pœnitentia totius vitæ ipsorumque nostri quodammodo: sive tota illa beata mentis post errorem et peccata reminiscencia, cum omnibus affectibus eam ingredientibus, quam fructus digni

sequuntur. Hinc fit ut μετανοεῖν sæpe in imperativo ponatur, μεταμελίσθαι nunquam: ceteris autem locis, ubicunque μεάνοια legitur, μεταμέλειαν possis substituere: sed non contra."—*Gnomon*, 2 Cor. vii. 10. Grotius has: "Non video observari discrimen quod a multis traditur μεταμελείας et μετανοίας. Nam et οἱ ἔξω (Scriptores profani) ista permutant et nostri itidem Scriptores, ut ecce Hebr. xii. 17, μεάνοια est id quod μεταμέλειαν dici volunt, *contractus initi pœnitentia*, ut Jurisconsulti etiam loquuntur: contra μεταμεληθεῖς supra xxi. 29, is dicitur qui mentem meliorem recepit."

3.—*What other reading is there for ἀθῶν, verse 4?*

That adopted by Griesbach δίκαιον, upon insufficient grounds, in accordance with his theory of preferring the readings of an Alexandrine text, and especially Origen, who, in four places out of five, has δίκαιον. Scrivener considers that this reading possesses no internal excellence, and that Griesbach defends it against all likelihood. Besides Origen, the following are in favour of δίκαιον—the later margin of Cod. B., Cod. L., the Thebaic, Armenian, and Latin Versions and Fathers. In favour of ἀθῶν are A B C L, the Peshito, and others. Griesbach's notion was to divide all the MSS. of the New Testament into families. He first arranged them into five or six families, but afterwards reduced them to three: the Alexandrine, the Western, and the Byzantine. This was more than he could do satisfactorily, and notwithstanding the advantages that would result from some such arrangement, Griesbach's theory is (to quote Scrivener) "abandoned by modern scholars, and his text can no more be regarded as satisfactory, though far less objectionable, than such a system as his would have made it in unskilful hands." See the whole sub-

ject of Griesbach's theory and services as an editor in Scrivener's *Introduction*, pp. 332, 333, et seq.

4.—*What is σὺ ὄψει (v. 4), and to what is it equivalent?*

It is a Latinism, Tu videris; the proper expression in Greek would be σοὶ μελέτω. Similarly ὑμεῖς ὄψεσθε, v. 24.

5.—*Are there any Annotators who have affixed a different meaning to ἀπήγατο from that of "hanged himself," verse 5?*

Hammond and Lamy both take this word to import that Judas died of rage and remorse, suffocated with grief and melancholy; but the word, as Grotius rightly says, simply means to put an end to life by hanging, and he quotes Theocritus ἀπάγασθαι με ποιήσας. To unite the statement of St. Peter (Acts i. 18) with the simple narrative here, Le Clerc supposes that Judas fell down from some height upon a stake or stone, and thus his bowels gushed out. The same expression is quoted by Elsley, from Arrian, in Epictetus, lib. i. c. 2, ἀπελθὼν ἀπήγατο.

6.—*Trace the meaning of κορβανᾶν, and show whence the Chief Priests derived the notion that it was unlawful to cast into it τιμὴ αἵματος, verse 6?*

Κορβανᾶς is derived from the Hebrew korbar, having for its root karab = appropinquavit, i. e. obtulit. The word then came to signify, not the offering only, but its receptacle, viz. the treasury. Josephus says, τὸν ἱερὸν θησαυρόν, καλεῖται δὲ κορβανᾶς, De Bell. ii. 9, 4. It is not clear under what teaching the Jews deduced the unlawfulness of casting into the treasury the "price of blood," but it is probable, as Hammond remarks, that the custom was derived by analogy from the fact

that executioners were not permitted to offer anything. Clement says, τῶν δημίων οὐ δεκτὰς εἶναι καρποφορίας, "the offerings of executioners are not acceptable."

7.—*Was it a Jewish custom to release prisoners κατὰ δὲ ἑορτήν, verse 15?* (But see chap. xxvi. question 4.)

It does not appear so: on the contrary, feasts were selected times for execution, on the part of the Jews, for the greater example. The releasing of prisoners on such occasions was a Roman custom, introduced probably to curry favour with the Jews. Hammond says expressly that the Emperors Valentinian, Theodosius, and Arcadius, by a general law, commanded the Judges that on the first day of the Passover all the prisoners of the Jews, with certain exceptions, should be released, and it is possible that the custom commenced under the procuratorship of Pontius Pilate.

8.—*Is not the fact of the governor's wife being at Jerusalem at this time of consequence, as fixing the chronology of the Crucifixion?*

Her presence, as Grotius observes, marks the time of the event, and proves the veracity of the Evangelist; for it was only in the reign of Tiberius that the wives of the governors had permission to attend them in the provinces. This practice was opposed by Cæcina Severus in the Senate, ("ne quem magistratum cui provincia obvenisset, uxor comitaretur,") but his objections were overruled by Valerius Messalianus and Drusus; "sic Cæcina sententia elusa." (*Tacitus, Annales*, iii. 33, 34, 35.)

9.—*What name does tradition give to Pilate's wife, and what sense is δίκαιος to be taken in, verse 19?*

Olshausen quotes from the Church History of Nicophorus, who gives her name as Claudia Procula. (Nicephorus Callistus, a monk of Constantinople, A.D. 1325, wrote an Ecclesiastical History, taking Eusebius, Sozomen, Socrates, Philostorgius, Theodoret, Evagrius, and others, as his authorities. It is not, however, a work much relied on, for though some have styled him the ecclesiastical Thucydides, from the *elegance* of his writing; yet others from its untrustworthiness, have named him the theological Pliny. See Rose's "Biographical Dictionary.") Some, Olshausen remarks, of late days, have regarded the account of Procula's dream as an interpolation in the text of St. Matthew of a subsequent period; but without a trace of probability. "*It is a prurience*," he well adds, "peculiar to modern critics, to desire by means of the charge 'Interpolation' or otherwise, to remove every peculiarly interesting feature of the evangelical history, in order that everything may be strictly common-place." *Δικαίω*, as Lamy would take it, was used by Pilate's wife of Jesus as of a Zelot, she taking him to be of that sect; the Zelots being called *just*. But no other meaning can fairly be applied to the word than that which it usually conveys, such as *innocent*, blameless; or as referring to the holy life which she might know Jesus had led.

10. — *Where is the custom enjoined of washing the hands as a token of innocence, verse 24?*

In Deut. xxi. 1—8, where this practice forms part of the ceremony of expiation in the case of one found slain in the land, in order to put away the guilt of innocent blood. This ceremony the *Jews* would well understand; and so Pilate went through it, willing in this also, "to content the people."

11. — *Explain the accusative in τί ποιήσω Ἰησοῦν; verse 22.*

It is a Hellenism. The Vulgate has "de Jesu."

12.—*Illustrate the denunciation, verse 25, τὸ αἷμα αὐτοῦ ἐφ' ἡμᾶς καὶ ἐπὶ τὰ τέκνα ἡμῶν.*

This is well done by Bishop Newton in his work on the Prophecies, Diss. xxi. : "They put Jesus to death, when the nation was assembled to celebrate the passover; and when the nation was assembled too to celebrate the passover, Titus shut them up within the walls of Jerusalem. The rejection of the true Messiah was their crime, and the following of false Messiahs to their destruction was their punishment. They sold and bought Jesus as a slave; and they themselves were afterwards sold and bought as slaves at the lowest prices. They preferred a robber and murderer to Jesus, whom they crucified between two thieves; and they themselves were afterwards infested with bands of thieves and robbers. They put Jesus to death lest the Romans should come and take away their place and nation; and the Romans did come and take away their place and nation. They crucified Jesus before the walls of Jerusalem; and before the walls of Jerusalem they themselves were crucified in such numbers, that it is said room was wanted for the crosses, and crosses for the bodies. I should think it hardly possible for any man to lay these things together, and not conclude the Jews' own imprecation to be remarkably fulfilled upon them—*His blood be on us, and on our children.*"

13. — *Φραγελλώσας. Was it usual to scourge criminals before crucifixion?*

Yes, according to the Roman laws. Wordsworth quotes Cicero (Verr. v. 66): "Flagellis cædebantur

apud Romanos servi (liberi virgis) et fere capite damnati, nudi et ad columnam adstricti, antequàm in crucem agerentur. *Facinus est vinciri civem Romanum, scelus verberari, prope parricidium necari, quid dicam in crucem tollere?*" Horace calls it "horribile flagellum," Sat. i. 3, 119. Of the word *φραγελλώσας*, Grotius says that it is a "vox e Latīna translata in usum Græci sermonis, ut *κουστωδία* (custodia) et quæ apud Ignatium leguntur, *δεσέκτωρ, δεπόσιτα, ἄκκεπτα, ἐξεμπλάριον* (desertor, deposita, accepta, exemplar.)"

14.—*For what crime was it that Pilate τὸν Ἰησοῦν παρέδωκεν ἵνα σταυρωθῇ, verse 26?*

For that of sedition, which only was the charge preferred before Pontius Pilate, as the charge of blasphemy was the particular charge laid against him before the Sanhedrim. Thus did the enemies of Christ cunningly fit the accusation to the tribunal. See Blunt's *Undesigned Coin*. p. 276.

15.—*What other reading for ἐκδύσαντες is there, and is it a preferable one, verse 28?*

There is that of ἐνδύσαντες, which Lachmann alone, as far as we know, adopts, on the strength of a very few MSS. Ἐκδύσαντες, as Scrivener says, gives a perfectly good sense, and seems absolutely required by τὰ ἱμάτια αὐτοῦ, in verse 31. Lachmann paid no regard to the Textus Receptus. He fixed upon the fourth century as the time which presented the purest text of the Greek Testament, and endeavoured to form a text referable to that period alone. This he could not do strictly, seeing that Codex B was the only one of that date, but he restricted his collations to A B C, the fragmentary MSS. P Q T Z, and, "for some purposes," D of the Gospels. The only Greek Fathers whom he

consulted towards establishing the text were Irenæus and Origen. He gave also great weight to the Latin Version. It was on this limited principle of criticism, that he decided for ἐνδύσαντες, against overwhelming evidence for ἐκδύσαντες, because B D a b c contained that reading, which was, according to Scrivener, "a variation either borrowed from Mark xv. 17, or more probably a mere error of the pen." See Scrivener's whole review of Lachmann's theory, pp. 340-44, in his "Introduction to the Criticism of the New Testament."

16.—*What species of garment was the χλαμὺς (v 28); and give the derivation of κοκκίνη?*

It was a military cloak, fastened on the shoulder (the right generally) with a clasp, and when worn by generals or great men was of a purple colour (κοκκίνη), which word is derived from κόκκος, a grain; because in the κόκκος βαφικὴ—the dyeing grain—there were little worms or maggots, whose blood furnished this highly prized colour, which would be *crimson*. Bloomfield aptly cites Horace (Sat. ii. 6, 102): "rubro cocco tincta vestis," as equivalent to purpurea, v. 106, by way of illustrating the agreement between πορφύρα in St. Mark with κοκκίνη here. Χλαμὺς is described (see Smith's Dictionary) as a scarf; and mention is made of Alex. Severus, when he was in the country on an expedition, wearing a scarf dyed with the coccus (chlamyde coccineâ).

17.—*Explain ἐξερχόμενοι, verse 32.*

Executions took place outside the cities both among the Jews and the Romans; hence ἐξερχόμενοι. Thus Plautus: "Extra urbem—patibulum."—*Grotius*.

18.—*Was it usual for criminals to bear their cross, verse 32?*

This was usual; in proof of which Hammond has the following note: "It was the custom in that punishment of crucifixion that he that was to be executed should himself carry the cross." So Plutarch de sera Numin. vind.: *ἕκαστος τῶν κακούργων ἐκφέρει τὸν αὐτοῦ σταυρόν.*" Hence came the name of *Crucifer*, grown proverbial since. So Artemidorus: *Ὀνειρ.* l. 2, c. 61: *ὁ μέλλων σταυρῷ προσηλοῦθαι πρότερον αὐτὸν βαστάζει.* So Nonius out of Plautus: "*Patibulum ferat per urbem, deinde affigatur cruci.*"

19.—*Explain Golgotha, verse 33.*

Golgotha, or rather Gol-goltha, is a Chaldee word, signifying a skull. The second l is omitted for the sake of euphony. The place, most probably, was so called from the fact of many executions having taken place there; such, at least, is the opinion of Schleusner and others. Some, however, suppose, but with less probability, that the name was derived from the shape of a hill or knoll in that locality. Warburton in "The Crescent and the Cross" mentions the tradition as still adhered to that Golgotha was called the place of a skull, because Adam's was found there, "who desired to be buried where he knew prophetically that the Redeemer's blood should fall upon his grave." Stanley also refers to this tradition as probably earlier than that which fixes the site of the Sepulchre itself. How long before the time of Origen this tradition existed it is impossible to say, but that he had heard it is evident from his own words, "preserved in a MS. *Catena*, quoted by Ruæus — 'a tradition has come down to us, preserved by the Hebrews, that the body of Adam is buried in Calvary, so that as in Adam all die, so in Christ may all be made alive.' And to the same effect Epiphanius cont. Tatian,

and the Pseudo-Cyprian, *De Resur. Christi*." Jerome, however, does not scruple to call in question the authenticity of the tradition. He says, "I have heard Calvary expounded (probably referring, it is thought, to the anonymous disputant mentioned in his Commentary on Ephes. v. 14,) as the spot in which Adam was buried, as though it had been so called from the head of the old man being buried there. A plausible interpretation, and agreeable to the ears of the people, yet not a true one. Without the city, outside the gate, are the places where criminals are executed, and these have got the name of Calvary, that is, of the beheaded; but Adam was buried near Ebron and Arbee, as we read in the volume of Jesus the Son of Nave." The place where "we read" this is Josh. xiv. 15, but it is found neither in the Hebrew, nor in the LXX., but only in the Vulgate.—*Catena Aurea in loc.* The fact of its being a Jewish tradition, as Origen informs us, makes more for its truth than would otherwise be the case, as Jews would not have those motives for its fabrication which would have weight with certain Christians.

20.—*What was the ὄξος μετὰ χολῆς μεμιγμένον, verse 34?*

"Οξος, derived from ὄξυς, *sharp*, was vinegar, but the word was also applied to poor, sharp wines; analogous to which Parkhurst adduces the French derivation of vinaigre (vinegar), which is *vin aigre*, sharp wine. So this drink might have been either what we term vinegar or acid poor wine, not far removed from the former in sharpness. The χολή put into it was not only "*gall*," but it designated anything extremely bitter, and is so used by the LXX., Prov. v. 4; Lament iii. 15, where it is translated "*wormwood*." In Job xx. 14, the word is used for the poison of the asp. Our word *choler*, *cho-*

leric, has *χολή* for its root. It was customary to give some such stupifying drink to criminals under execution, out of mercy, it may be; and our Lord, by refusing such alleviation of pain, showed that he desired to suffer *all* for man.

21.—*Do the words ἵνα πληρωθῇ . . . κληρον (v. 35) remain in the Textus Receptus on good authority?*

It does not appear so, for certainly it is easy to quote good authority against their retention. For instance, they do not occur in the Codex Alex., the Codex Vat., Codex Bezae, nor in any other Uncial with the exception of a late Uncial of the ninth century, viz. the Sangallensis, a bilingual, Greek and Latin. The "Peschito" version wants them, as also do other most ancient versions. Most modern collators reject them, among whom are Lachmann, Tischendorf, Tregelles, Mill, Scholz, Alford, and Bloomfield.

22.—*Was it customary, when a criminal was executed, to explain τὴν αἰτίαν, as recorded verse 37?*

It was a Roman custom, and Eusebius, speaking of the martyrdom of Attalus, says that he was led about the amphitheatre with this inscription borne before him—"This is Attalus the Christian;" and Dio Cassius says of a servant, that he was carried to the cross, μετὰ γραμμάτων τὴν αἰτίαν τῆς θανατώσεως δηλοῦντων.

23.—*Λησταί (v. 38) is better translated robbers than thieves, is it not?*

Undoubtedly, for *λησταί* were of the more desperate class, better represented by such words as robbers, murderers, leaders of sedition, assassins, &c.; whereas *κλεπταί* do not go deeper in the career of crime than

what we attribute to "thieves," and would have been the word used here if such were meant. Josephus says of these — "Another kind of robbers sprang up in Jerusalem, who slew men in the day-time, in the midst of the city, named Sicarii."—*B. J.* lib. ii. 23. Wordsworth quotes Rosenmüller *in loc.*, prefacing δύο λησταί, two robbers, or rather felons, rebels, and assassins. "Vocabantur ληστών et sicariorum nomine qui injussu publico arma cepissent. Crux poena latronum." See also Question on chap. xxvi. 55.

24. — *Explain the inaccuracy of the expression (v. 44), on the supposition that only one robber reviled.*

This apparent discrepancy is reconciled by the fact that in Hebrew, when two persons or things are mentioned, and it is not the narrator's purpose to state precisely which, the plural number is employed. Thus is St. Matthew's statement reconciled respecting "the thieves," with St. Luke's, xviii. 39, "one of the malefactors . . . railed on him." Professor Blunt, in quoting from Bythner's Hebrew Grammar to the above effect, also adds the following instances from the Old Testament:—It is written of Jephthah he was "buried in the *cities* of Gilead," Judges xii. 7; and although in our version it is "in *one*" of the cities, yet in the Hebrew it is the plural form. Similarly it is written that "he was gone down into the *sides* of the ship" (Jonah i. 5), without particularizing which side. (*Blunt's Duties of the Parish Priest*, sect. ii.) Similarly also Augustine (de Cons. Ev. iii. 16). Or, leaving the grammatical construction, we may on hermeneutical grounds believe with Jerome and Chrysostom, that at first both thieves reviled Jesus, but that one of them afterwards repented and confessed Christ, moved

to penitence by the wonderful things that were taking place, viz. the preternatural darkness, &c. See Catena Aurea *in loc.*

25.—Where are the words Ἦλ, Ἦλ . . . taken from, and in what language do they here appear, verse 46?

These words are taken from the 22nd Psalm, and are here employed in the vernacular language of Palestine, viz., Syro-Chaldee. Wordsworth quotes Rosenmüller and Kuinoel to the following effect with respect to them:—"Hæc verba deprompta sunt è Ps. xxii. 1, et Jesus hanc vocem emittens, utebatur dialecto, quæ tunc in Judæâ vigeat, atque verba ipsa ut Galilæus pronuntiabat." Of the rare form of the voc. Θεέ, Winer says that there is scarcely an instance in Greek authors, and that even the Sept. usually has Θεός. (*Gram. of New Test. Dict.* p. 75.)

St. Paul, however, uses Τιμόθεε, 1 Tim. i. 18; vi. 20.

26.—What was the καταπέτασμα, verse 51?

Of the καταπέτασμα, which is from κατά, intensive, and πετάννυμι, "to stretch," no better description can be given than that furnished by Wordsworth from the combined sources of Philo, Josephus, and Kuinoel:—"Duo erant templi vela: *interius*, quo velatum erat Sanctum Sanctorum quod καταπέτασμα dicitur, alterum *exterius*, quod erat ad introitum templi, ab Alexandrinis κάλυμμα, Exod. xxvi. 31, 33, 35, a Philone ἐπίσπαστρον vocatur. Hoc loco intelligi debet illud velum, quod oppansum erat Sancto Sanctorum, quod simpliciter καταπέτασμα nuncupabatur, vid. Philo de Vit. Mos. 2, p. 667, C."—*Joseph. Antt.* v. 5, 4.

27.—Have not the σκότος, the σεισμός, and the σχίσμα καταπετάσματος been attempted to be accounted for as taking place in the ordinary course of nature?

Yes; but the hypotheses of the rationalists, who have endeavoured to explain away the miraculous in this as in other occurrences, are more difficult of belief than the simple narrative they would displace; and with respect to all such attempts, the remarks of Southey may well be quoted, though they are of wider application:—"When we observe what things men will believe, who will not believe Christianity, it is impossible not to acknowledge how much belief depends on the *will*."—*Letters*, vol. v. p. 112.

28.—*How has the confession of the ἑκατόνταρχος been taken?—'Αληθῶς Θεοῦ Υἱὸς ἦν οὗτος, verse 54.*

From the omission of both the definite articles, many commentators have drawn the conclusion that the Centurion's declaration went no further than a heathen belief in Christ as a son of a God—a demigod, with which idea he would be familiar. Others do not see any inferiority of meaning in the absence of these articles, and believe that the Centurion was in a position to know the pretensions of Christ, and that, therefore, his confession went to the full extent of accepting Jesus as "the Son of God" in the highest sense the words can bear. Among those who hold the former opinion are Campbell, Lowth, Grotius, Rosenmüller, Kuinoel, Meyer; among those who maintain the latter are Alford, Bishop Middleton, Bloomfield, Lightfoot, Bengel.

29.—*Where was Arimathea, verse 57?*

There were two or three places of this name in Palestine; but the one mentioned here was situated on the borders of Ephraim and Benjamin, called Haramathaim, 1 Sam. i. 1, whence the Greek Ἀριμαθαία. It was the birthplace of Samuel, and lay five or six miles north of Jerusalem.

30.—*What was the custom of the Jews as to allowing the bodies of criminals to remain upon the tree all night?*

Their custom was to take the bodies down and bury them, according to the injunction, Deut. xxi. 22, 23, and the Romans were not behindhand in granting this permission to the friends of those who had been executed; as witness the following statements—Of Ulpian: “Corpora eorum qui capitis damnantur cognatis eorum neganda non sunt.” Of Diocletian and Maximian: “Obnoxios criminum digno supplicio affectos sepultura tradi non vetamus.” Of Josephus: *Τοσαύτην Ἰουδαίων περὶ τὰς ταφὰς πρόνοιαν ποιουμένων ὥστε καὶ τοὺς ἐκ καταδίκης ἀνασταυρουμένους πρὸ δύντος ἡλίου ἀνελεῖν τε καὶ θάπτειν.* Bell. Jud. iv. 5, 2.—*Grotius.* Alford quotes Horace in illustration of the *Roman* custom of allowing the bodies to remain on the cross to be devoured by birds of prey: “non pasces in cruce corvos.”—*Epist.* i. 16, 48.

31.—*Is the article emphatic in τῇ πέτρᾳ, verse 60?*

Such at least is the opinion of Rosenmüller, as quoted by Middleton: “Articulus ἐν τῇ πέτρᾳ ostendit, ex unâ rupe sive petrâ excisum et excavatum fuisse monumentum.”

32.—*How is ἔχετε κουστωδίαν to be taken, and what was this κουστωδία, verse 65?*

Some would take it imperatively, others in the indicative. *Grotius* says: “*Habetis*: ita recte Latinus et Syrus: non, *Habete*.” Again: “Sensus omnino est: *Habetis* cohortem qua hoc tempore ad omnes tumultus arcendos vestro imperio commissa est: ea utimini pro arbitrio. Nam quamquam proprie ea cohors Templo serviebat, tamen etiam alibi ejus usum fuisse docet ipsa prehensio Christi.” A *κουστωδία*, says *Theophylact*, consisted of sixty soldiers.

33.—Σφραγίσαντες τὸν λίθον . . . give an Old Testament instance of this, verse 66 ?

There is the instance in Dan. vi. 17, adduced by Grotius (καὶ ἤνεγκαν λίθον ἓνα, καὶ ἐπέθηκαν ἐπὶ τὸ στόμα τοῦ λακκοῦ, καὶ ἐσφραγίσατο ὁ βασιλεὺς ἐν τῷ δακτυλίῳ αὐτοῦ), who adds : “ Hoc Danielis loco adducor ut credem Pilati annulo et hunc lapidem signatum, hoc Deo agente ut res antea actæ res Christi undique adumbrarent. Quemadmodum publicâ sigilli fide constitit Daniele nullâ ope humanâ periculo exemptum, ita simili fide constitit Christi corpus nullâ humanâ manu exemptum sepulchro.”

CHAPTER XXVIII.

1.—What does ὄψε signify ?

Late, i. e. nocte in auroram vergente. The word ὄψε is equivalent to the Hebrew *ereb*, and together with the morning makes the day. Gen. i. 5.—*Wordsworth.* Hammond says that latitude must be given to the word ὄψε (and consequently ὄψε). His words are : “ ‘The evening and the morning were the first day,’ saith Moses ; and so it is clear that the ὄψε signifies all from the beginning of the evening till the next morning, the space of the sun’s being set, as the morning is of the sun’s being up. So Matt. xxviii. ὄψε σαββάτων, the evening of the Sabbath is immediately attended with τῇ ἐπιφωσκούσῃ εἰς μίαν σαββάτων, the light of the morning of the first day of the week.” Grotius has the following *in loc.* : “ Nulla est simplicior interpretatio quam ὄψε σαββάτων hic esse, exacta dierum

hebdomade. Nam ὁψέ cum casu secundo Græcis non modo significat *id quod suo fit, sed et quicquid* temporis ordine est posterius :” and he quotes Philostratus and Plutarch in proof. The latter author thus uses the word in his life of Numa : Πυθαγόραν ὁψέ γένεσθαι τοῦ Νουμᾶ χρόνων. Thus rendered by Grotius : “Pythagoram fuisse post Numæ tempora.”

2.—What is *μῆλα* equivalent to here, verse 1 ?

Πρώτη; this was the first day of the week (τῶν σαββάτων) after the former week (ὁψέ σαββάτων). The LXX. join *μῆλα* with time, to signify the *first*, as Gen. i. 5 ; Exod. xl. 2 ; Ezra iii. 6 ; Lev. xxiii. 24. Schleusner has, “*primus* pro numerali ordinali πρῶτος ; εἰς μίαν (sc. ἡμέραν) τῶν σαββάτων in primum diem hebdomadis.” And he adds in explanation : “Causa vero hujus significationis e linguâ hebraica repetenda videtur, in quâ verbum Hebraicum non tantum cardinale est sed et ordinale et primum significat. Ezek. xxxii. 1, μῆλ τοῦ μνηός. Pro numerali ordinali legitur tamen apud Polybium, p. 1401, ἐν τῇ μῆλ καὶ εἰκοστῇ βίβλῳ. Herodot. iv. c. 161, μίαν—ἄλλην—τρίτην ; Thucyd. iv. 115 ; Homer. Iliad xvi. 173 ; Eurip. Bacch. v. 680, et *unus* pro *primus* apud Cic. de Senect. c. 5, ‘uno et octogesimo anno.’”

3.—Are there not discrepancies in the accounts of the visit of the women to the sepulchre, as related by the several Evangelists ?

There are the following discrepancies in the several accounts : (1.) St. Matthew, St. Mark, and St. Luke mention that Mary Magdalene went with the other women to the sepulchre, whereas St. John makes mention only of Mary Magdalene. (2.) St. Matthew and St. Mark make mention of one angel only as having

been seen at the tomb, whereas St. Luke records the fact of there having been two angels. (3.) St. Mark says that the women told no one what they had seen, οὐδενὶ οὐδέν εἰπον, while St. Luke states, on the contrary, that they told the Apostles, and St. John says expressly that Mary Magdalene told St. Peter and St. John. (4.) The appearance of Jesus to Mary Magdalene *first*, as recorded by St. Mark, compared with the general statement of St. Matthew (xxviii. 9).

4.—*How, then, do you reconcile these inconsistencies?*

The difficulties might, we think, be solved thus: the women we suppose went all together to the sepulchre, Mary Magdalene amongst them; and St. John making mention of Mary Magdalene only does not on that account exclude the other women, upon the principle that the silence of one Evangelist is not to be taken as evidence against the truth of the statement of another; and also from the further consideration of the *inclusive* expression of Mary Magdalene herself (St. John xx. 2), “we know not where they have laid him,” we may fairly infer that she formed one of a company. Similarly on the above principle the mention of *one* angel by St. Matthew and St. Mark does not militate against the fact of there having been *two* according to the narrative of St. Luke. St. Mark’s expression that the women told the occurrence to no one (οὐδενὶ οὐδέν εἰπον), whereas St. Matthew and St. Luke say that they told the Apostles and other disciples, may be accounted for by supposing that the phrase referred to ordinary uninterested persons whom they might casually meet, and not to any of the little band of the Lord’s followers. The fourth discrepancy is reconciled by the supposition of Olshausen in next question.

5.—*Can you furnish any other solution?*

There is that of Olshausen, who assumes that Mary Magdalene came a little in advance of the rest, and so would act independently and be mentioned separately. The difficulty of *οὐδενὶ οὐδὲν εἶπον* he considers to disappear if we limit the comprehension of these words by supplying the sentence, “in the first moments” of their astonishment; and he is guided to this interpretation by the *ἐφοβοῦντο γάρ* which follows. (The *ἐφοβοῦντο γάρ*, however, was grounded on their aversion to communicate the occurrence to *the Jews*: they were not, as Olshausen seems to think, desirous of keeping it back from the disciples.) He accounts for St. Luke’s mention of *two* angels while St. Matthew and St. Mark speak only of *one*, on the supposition that these latter referred to the angel only who spoke to the women, and that St. Luke mentions also the less active heavenly messenger. By supposing that a separation took place between Mary and the other women, which has been left unmentioned, he accounts for the statement of St. Mark that Jesus appeared first to her. With these explanatory exceptions, the following order of sequence in events given by Olshausen, as the harmony of Griesbach and Hess, will hold good also in the solution offered above:—Early in the morning Mary betook herself to the sepulchre in company with the other women. But hastening in advance of her female companions, to her astonishment she found the sepulchre empty. Immediately Mary runs in haste to St. Peter and St. John. And in the meanwhile, the other women arrive, see the angels, and receive their commands and tidings. After they had gone away, Mary arrives with the two disciples, who, having seen the empty sepulchre, return home. Mary still remains by the tomb weeping. And now the

angels appear to her also, and next the Lord himself. After this appearance of the Lord, which was witnessed by Mary alone, the Saviour again revealed himself to the women, who were returning from the sepulchre. We cannot but agree with Olshausen, that allowing in this manner a fair latitude of interpretation, and a moderate supply of *hiatus*, "the discrepancies" are made to "vanish."

6.—*Are we to expect perfect unanimity in all points of detail from the several Evangelists, and does the want of it militate against their separate authority?*

From the nature of the case it is unreasonable to expect perfect agreement in all particulars on those occasions when the Evangelists record the same transaction: on the contrary, the fact of their differing is an argument for their veracity. For had four persons, with an intention to deceive, concocted four narratives concerning fictitious events and persons, they would endeavour to *fit in* the several parts in order to preserve perfect consistency with each other: they would be careful, painfully careful, to avoid difficulties. In fact they would exhibit an unnatural state of things, and their collusion would betray itself. Whereas the Evangelists write like true men recounting true things, careless as to whether what they said appeared true or not, only satisfied of themselves that such they indeed were. Moreover, it is a matter of literary history, that discrepancies and inconsistencies in Holy Scripture which at first appeared *real*, turned out to be *apparent* only in numberless instances: and this should make us *trust* in those cases where, up to this time, the discrepancies are, *as far as we now know*, real. Touches of truth are constantly revealing themselves where we least expect it; and the more we *search* the Scriptures the more will the truth of them be confirmed to us.

7.—Describe the *μνημεῖον*, verse 8.

Bloomfield, in a note *ad loc.*, states that the *μνημεῖον* or monumentum amongst the Greeks and Romans, and perhaps the Jews, consisted of the cave *σπηλαῖον* and *τὸ ὑπαιθρον*, a small inclosure in the same ground around it. This whole *μνημεῖον* was also itself situated in a larger space of ground, outside of the inclosure, called by the Romans *tutela monumenti*; and here corresponding to the cultivated garden.

8.—Who were the *πρεσβυτέρων*, verse 12?

The Sanhedrim. Grotius says of the word that it is “Synedri descriptio;” and he adds: “Jam enim convenire poterat Sabbato exacto. Impletur hic vaticinium Os. xii. 1.”

9.—How may the words *ἀκουσθῇ τοῦτο ἐπὶ τοῦ ἡγεμόνος* be understood, verse 14?

As referring to an investigation in court, “if this matter came before the governor to be judicially heard.” Grotius has well, “*coram Præsidi*: proprie enim de judicium consistorio ita loquuntur Græci. Festus ad Paulum, Acts xxv. 9: *Θέλεις εἰς Ἱεροσόλυμα ἀναβὰς ἐκεῖ περὶ τούτων κρίναι ἐπ’ ἐμοῦ*;—Visne Hierosolyma descendere et ibi de his judicari apud me?” Trench, in his notes on the Authorised Version, points out that the Geneva Version alone among the previous ones had given the passage rightly. “And if this come before the governor we will pacify him and save you harmless.” Erasmus also: “Si res apud illum judicem agatur.” Similarly also Alford, who however adds an intenser meaning: “be borne witness of before the governor.” Our translation does not express or indicate more than that the occurrence might reach the governor’s ears privately, or by report.

10.—*What is πελίσσωμεν thought to be?*

A euphemism; “we will take effectual means to persuade him,” as, knowing the covetous character of the man, they conceived they might promise. See Trench on Authorised Version.

11.—*What is ἱκανά placed for; and what is understood by ἀργύρια, verse 12?*

Ἰκανά is used for πολλά, after the manner of the Latin satis; and Wahl, in his *Clavis Novi Testamenti*, has “τὰ ἀργύρια apud Judæos: siclus, i. e. nummus argenteus, quo post exilium a Simonis, principis Judææ, temporibus, vel ab anno 141 a Chr., utebantur Judæi, æquans tetradrachma Attica vel didrachma Alexandrina, qui nummus Græcis στάτηρ, Alexandrinis vero interpretibus semper δίδραχμα vel σίκλος appellabatur.”

12.—*Is ἀμερίμους ποιήσωμεν (v. 14) a technical phrase?*

Yes; of it Grotius says that it is a “vox juris. Ita enim Græci dicunt quod Latini *indemnem præstare*.”

13.—*Are there not differences of opinion as to what place the words οὐ ἐτάξατο refer, verse 16?*

Whitby says that these words refer not to the mountain (εἰς τὸ ὄρος immediately before οὐ, &c.), but to Galilee in the former part of the verse, “because there is not the least mention of any mountain in Galilee to which Christ bade His disciples go to see Him; but there being a mountain which Christ frequented, and on which He had been before transfigured, this moved the disciples to go to that mountain;” nevertheless, as Bloomfield points out, thus to connect the words is grammatically inadmissible. To solve the difficulty, Bloomfield is inclined to reject the words εἰς τὸ ὄρος, believing the words to have crept into the text from a

marginal reading, and he alleges their absence in six MSS. The words, however, are retained by Stephens, Beza, Lachmann, Tischendorf, and Tregelles, and may well, on their authority, as well as on that of others, be allowed to remain. Tradition assigns Tabor to be "*the* mountain."

14.—*What does Winer adduce οἱ δὲ ἐδίστασαν as an instance of, verse 17?*

Of the second part of an antithesis occurring, while the first, οἱ μὲν, is not expressed. It is stated in general terms that οἱ ἑνδεκα μαθηταὶ ἰδόντες αὐτὸν προσεκύνησαν. That this, however, refers only to the greater part, is clear from what follows—οἱ δὲ ἐδίστασαν.—*Gram. of New Test. Dict.* p. 117. Whitby, however, refers the "some" not to the eleven, or any number of them, but to those "of the company;" those who had not received the proofs of His real appearance, and who doubted whether it was He, indeed, or not. Alford also holds that none of the eleven are intended, and that "we are therefore obliged to conclude that others were present." Grotius would have us understand of ἐδίστασαν, that some "*had* doubted" but doubted now no longer, with reference specially to Thomas. His words are: "Indefinitum tempus pro circumstantia loci varias significationes admittit. Quare non video quî minus hic vertere liceat, *quidam vero addubitaverant*, nempe ante id tempus: quod maxime ob Thomam dictum videri potest, qui cæteris jam credentibus dubitare perseveraverat." Bengel agrees so far with Grotius: "vel *aliqui* de xii." Yet take these words as one will, how excellent are his further remarks, and especially that fine observation of Leo, which he quotes: "His vero dubitationem, si qua remansit, ademit Pentecoste. Quo tardiores ad credendum fuerant, eo majore

postea fide digni fuere testes. ‘*Dubitatum est ab illis, ne dubitaretur a nobis.*’”

15.—How is αἰτούς masculine, when τὰ θεῖα, the noun, with which it is in apposition, is neuter, v. 19?

By a usage called *constructio ad sensum*, when the meaning and not the grammatical gender of the word referred to is mainly considered. It is used particularly when some animate object is denoted by a neuter or an abstract feminine noun. The pronoun is then made to agree grammatically with the object in question, as here. See also Rom. ii. 14; Acts xv. 17, xxvi. 17; Gal. iv. 19; τεκνία μου, οὗς πάλιν ὠδίνω, 2 John i. (Similar in Eurip. Suppl. 12, ἐπὶ τὰ γενναίων τέκνων, οὗς, Aristoph. Plut. 292.) John vi. 9, ἔστι παιδάριον ἐν ὧδε, ὃς ἔχει, as the better Codd. have for the common reading ὁ, Mr. v. 41 (Esth. ii. 9); Col. ii. 15, τὰς ἀρχὰς κ. τ. ἐξουσίας . . . θριαμβεύσας αὐτοὺς, Col. ii. 19; τὴν κεφαλὴν (Χριστόν), ἐξ οὗ πάν τὸ σῶμα, &c. Also Rev. xvii. 16, καὶ τὰ δέκα κέρατα ἃ εἶδες καὶ τὸ θηρίον, οὗ τοι μισήσουσι, where, agreeably to the symbolical language of prophecy, persons are to be understood between κέρατα and θηρίον.—*Winer's Gram. New Test. Dict.* pp. 153, 154.

16.—What is μαθητεύσατε, verse 19?

“To make disciples,” as Bengel says, “*μαθητεύειν* est discipulos facere: complectitur baptismum et doctrinam.” The whole command includes both adult and infant baptism. *Teach* and convert the adult, and admit him into the Church by *baptism*: *baptise* the infant, and *teach* him Christian doctrine, and enjoin upon him Christian duties. Olshausen, similarly: “*βαπτίζοντος καὶ διδάσκοντος* are what precisely constitute he *μαθητεύειν*.” Tregelles reads *βαπτίσαντες* instead of

βαπτίζοντες, and this may strengthen the argument on grammatical grounds.—See Wall on *Infant Baptism*, and remarks on μαθητεύω, there.

17.—*Is not the "Unity in Trinity" borne witness to in the words εἰς τὸ ὄνομα, and the "Divinity of the Son," and the Personality of the Holy Spirit also observed in their conjunction in the form with "the Father?"*

Unquestionably the singular ὄνομα bears witness to the *One* God; and assuredly our Blessed Lord would not, in so solemn and important a form, have connected Himself and the Holy Spirit with his Father, had He been but a *man*, and the Holy Ghost a metaphor.

APPENDICES

Tab. III. p. 70.
(ΟΓΗΟ. Β. VI.)

Ex Codice antiquissimo et præclariss. Greco, Geneseos, olim in Bibliotheca Cottoniana
in quo numerabatur folio 165. atq. ad illustrandam historicam picture 250.

(De hoc Codice V. Dissertat. Rev. Hen. Owen M.D. Lond. 1778. 8^{vo})

ΕΙΗΘΕΝ ΔΕ ΒΑΣΙΛΕΥΣΣΟΔΟΜΩΝ ΕΙΣΥΝΑΝ
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Ex antiquissimo Codice Geneseos, in Bibliotheca Casarea Vindobonensi. Exarato foliis 24. Illustrato Picturis 48.

ΕΖΗΛΘΕΝ ΔΕ ΒΑΣΙΛΕΥΣ ΣΟΔΟΜΩΝ ΕΙΣ ΣΥΝ
ΑΝΤΗCΙΝΑΥ ΤΩ ΜΕΤΑ ΤΟ ΑΝΑCΤΡΕΨΑΙ ΑΥΤΟ·

FROM ASTLE'S ORIGIN AND PROGRESS OF WRITING. 2ND ED. LOND. 1803.

*Asbree & Danglefield, Fac sim
11, New Bond Street, London.*

Ex Libro EVANG: SS. MATH: MARCI et LUCÆ &c.

in Bibl: publica CANTAB: observato.

ΟΥΡΑΝΟΝ ΚΑΙ ΚΑΤΑΒΗΝΑΙ ΤΟ ΠΝΕΥΜΑ
ΤΟ ἍΓΙΟΝ ΣΩΜΑΤΙΚΩ ΕΙΔΩΣ ΠΕΡΙΣΤΕΡΑΝ
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 QUI FUIT ELIUD
 QUI FUIT IACHIN
 QUI FUIT SADOE
 QUI FUIT AZOR

A b c d e f g h i l m n o p q r s t u x y z.

a B c d e f g h i l m n o p q r s t u x z *z*.

SPECIMEN OF THE CODEX BEZÆ FROM ASTLE'S ORIGIN AND PROGRESS OF WRITING, 2ND ED. LOND. 1805.

APPENDICES.

APPENDIX A.

THE following extracts from Astle's "Origin and Progress of Writing," a book now out of print, and become scarce, may be of interest and value to many; the edition from which they are taken is the 2nd ed. London, 1803 :—

"Greek MSS. were generally written in capitals till the eighth century, and some so late as the ninth, though there is a striking difference in the forms of the letters after the seventh century." (p. 73.)

"We are of opinion that MSS. written in capitals, without any division of words, may be older than they are supposed to be; for MSS. that were written before the seventh century, differ very little from each other. The letters of ancient Greek inscriptions are usually square or cornered; those of the most ancient MSS. are many of them round. The reason is obvious: because cornered letters are more easily carved upon hard substances, and round letters are more expeditiously made upon papyrus, vellum, or other soft materials. Great alterations took place in the mode of Greek writing in the eighth, ninth, and tenth centuries: towards the latter end of the last, small letters were generally adopted." (p. 74.)

"Greek MSS. written in and since the eleventh century are in small letters, and very much resemble each other, though exceptions to this rule occasionally, yet rarely, occur. Flourished letters sometimes, though seldom, occur in Greek MSS. of the thirteenth, fourteenth, and fifteenth centuries." (p. 75.)

“There is a great variety of abbreviations in Greek MSS. written between the tenth and the fifteenth centuries. Accents were used to mark the time and duration of sounds, heard in succession; they are rarely to be found in Greek MSS. till the seventh or eighth centuries. The most ancient Greek poets were well versed in rhythm and accentuation; both Plato and Pythagoras speak of the science. Hephestion, who lived in the time of the Emperor Verus, in the second century, composed rhythmical canons, which are still to be found in his Manual. Aristides Quintilianus treats very particularly of accents, or rhythm. The ingenious Dr. Burney hath given us many curious particulars concerning the science of rhythm among the ancients. We are fully of opinion that the use of accents among the Greek, is much more ancient than some writers will allow.” (p. 76.)

“The term Uncial is of no great antiquity: it was introduced by those who have treated of ancient writings, to distinguish those MSS. which are written in large round characters from those written in pure capitals. The word Uncial probably took its rise from the MSS. that were written in such letters as are generally used for the heads and titles of chapters, which were called by the Librarii, or Book-writers, *Literæ Initiales*, but were not capitals, which words the ignorant monks and schoolmen mistook for *Literæ Unciales*. Striking as the disparity appears between capital and uncial letters, they have been frequently confounded: the former are *square*, and the latter for the most part *round*. It is true, indeed, that uncials are large, and so far resemble capitals; but they are otherwise not at all similar. The characteristic difference of uncials consists in the roundness of the nine following letters, viz. A, D, E, G, H, M, Q, T, U; the rest of the letters, B, C, &c., are common to both uncials and capitals. Uncial writing began to be adopted about the middle of the fifth century; and as it required little ingenuity and much patience, it was preferred to the running hand in barbarous times. From the close of the sixth century to the middle of the eighth, uncial writing generally prevailed, except amongst men of business

in ordinary transactions, which required dispatch. If a MS. is entirely in uncials, it may very well be supposed prior to the close of the ninth century. A manuscript in uncials, without any ornaments to the titles of the books, at the beginning of a treatise or round the initials of a paragraph or break, is of good antiquity. Ornaments to the titles of pages, and ornamented letters, are found as early as the sixth century: they were much in vogue in the eighth and ninth. If the titles are in small uncials, in a MS. of true uncials, they are marks of at least equal antiquity." (pp. 81, 82.)

"In the sixth, seventh, and eighth centuries, many MSS. were written in Italy, as well as in other parts of Europe, in characters which approach to small letters, called *Demi-Uncials*. This form of writing was discontinued in the ninth century; and though it had several letters of the uncial kind, yet there is great difference in the forms of many of them. The *small* letters succeeded the *Demi-Uncial*, and continued with many variations till the invention of printing. They resemble very much the small characters which our printers call *Roman*. Many circumstances concur to prove clearly that they were occasionally used before the subversion of the Roman empire, in affairs of business which required dispatch. They were afterwards adopted by all the nations of Europe, under different forms, according to their respective taste and genius. Small letters were generally used in the ninth century." (p. 85.)

Notwithstanding the distinction Astle draws between *Uncials* and *Capitals*, Horne and others have agreed to speak of all MSS. written in large or capital letters under the one title, *Uncial*: and the "small letters" are spoken of as "cursive." It is but fair, however, to Astle to mention that he supports all his statements and descriptions by referring to beautifully-executed fac-similes of ancient MSS. with which his work is enriched. The following particulars concerning the ornaments, materials, &c., of ancient MSS., drawn from the same source, are of antiquarian interest; and as there may be some to whom such descriptions would be acceptable, they are here set down for their benefit:—

“The practice of introducing ornaments, drawings, emblematical figures, and even portraits, into MSS., is of great antiquity. The fragment of a very ancient MS. of the Book of Genesis — so ancient, indeed, that tradition reports it to have been Origen’s own book — and now in the Cottonian Library, formerly contained two hundred and fifty curious paintings in water-colours. A miniature drawing is prefixed to each of the Gospels brought over to England by St. Augustin in the sixth century, which is preserved in the Library of Corpus Christi College, Cambridge; in the compartments of those drawings are depicted representations of several transactions in each gospel. The curious drawings and elaborate ornaments in St. Cuthbert’s Gospels, made by St. Ethelwald, and now in the Cottonian Library, exhibit a striking specimen of the arts in England in the seventh century.

“From the fifth to the tenth century the miniature paintings which we meet with in Greek MSS. are generally good, as are some which we find among those of Italy, England, and France. From the tenth to the middle of the fourteenth century they are commonly very bad, and may be considered as so many monuments of the barbarity of those ages. Towards the latter end of the fourteenth, the paintings in MSS. were much improved, and in the two succeeding centuries many excellent performances were produced after the happy period of the restoration of the arts, when great attention was paid to the works of the ancients, and the study of antiquity became fashionable. With respect to the *materials* on which the ancients wrote, it was usual for them to stain the paper or parchment on which fine MSS. and instruments of sovereign princes were written, with purple and other colours. Ovid, who lived at the time of the nativity of Christ, and in the reign of the Emperor Augustus, speaks of the usage of staining materials for writing upon with purple, and alludes to the custom of tinging them with an oil drawn from cedar wood, to preserve them from corruption. He mentions the writing of the titles with red ink, and shows that in his time it was

usual to write upon rocks, which was the ancient method. His words are —

‘Nec te purpureo valent vaccinia succo :
Non est conveniens luctibus ille color.
Nec titulus minio, nec cedro charta notetur :
Candida nec nigra cornua fronte geras.’
De Tristibus, eleg. ad librum.

And in another place of the same book:—

‘Sunt quoque mutatæ ter quinque volumina formæ.’

“St. Jerome, who lived in the fourth century, mentions that there were, in his time, books very pompously written on parchment of a purple colour, in letters of gold and silver; and that the whole books were written in large letters, such as are commonly used at the beginning of sentences, by which we conceive he means Initial or Uncial letters. His words are—‘Habeant qui volunt veteres libros, vel in membranis purpureis auro argentoque descriptos, vel initialibus, ut vulgo aiunt, literis, onera magis exarata quam codices; dummodo mihi meisque permittant pauperes habere schedulas, et non tam pulchros codices quam emendatos.’—*Prologus ad lib. Job.*

“The ancient Greek copy of the Book of Genesis, in the Imperial Library at Vienna, which is generally allowed to be at least fourteen hundred years old, is written on vellum of a purple colour. The four Gospels in the Royal Library (1 E. vi.), written in the eighth century, have several leaves of purple. Some of the leaves on which the fine book of the four Gospels in the Harleian Library (No. 2788) is written, are stained with purple, and the borders ornamented with different colours. This book was written in letters of gold in the eighth century. The four Gospels in the Cottonian Library (Tiberius A. 2), which King Athelstan appointed for the Saxon kings to take their coronation oaths upon, had some leaves of purple vellum in it. The Vatican Library, the Imperial Library at Vienna, the Royal Library at Paris, and several other libraries in Italy, France, and Germany, contain many MSS., written both in Greek and Latin, on purple

vellum, from the fourth to the tenth century,—specimens of several of which are given in Blanchin's 'Evangelarium Quadruplex.' (pp. 193, 194, 195, 196, 197.)

It is curious to observe, that the remark of Astle, in 1803, still holds good as to the manufacture of modern ink, in his comparison of it with that used by the ancients—so far, at least, as I am able to gather from receipts for the making of black ink in the ordinary household manuals I have come across. His words are—"Simple as the composition of ink may be thought, and really is, it is a fact well known that we have at present none equal, in beauty and colour, to that used by the ancients. The ink used by the ancients had nothing in common with ours but the colour and gum. Gall-nuts, copperas, and gum make up the composition of our ink; whereas soot or ivory-black was the chief ingredient in that of the ancients.'" (p. 21.)

APPENDIX B.

THE following is a list of the Uncial MSS. of the Greek Testament, according to their accepted notations :

- A. CODEX ALEXANDRINUS. In the British Museum. Of the 5th century.
- B. 1. CODEX VATICANUS, No. 1209. In the Vatican at Rome. Of the 4th or 5th century.
2. CODEX VATICANUS, 2066, 8th century. Contains the Apocalypse.
- C. CODEX EPHREMI. No. 9. In the Imperial Library at Paris. A Palimpsest or Codex Rescriptus of the 5th century.
- D. 1. CODEX BEZÆ. A Bilingual (Greek and Latin) in the University Library, Cambridge. Containing the greater portion of the Gospels and Acts of the Apostles. Of the 6th century. (?)

2. CLAROMONTANUS. Greek and Latin. Of the 6th or 7th century. At Paris in the Imperial Library. Contains St. Paul's Epistles, except Rom. i. 1—7.
- E. 1. BASILIENSIS. Of the 8th century. At Basle. Contains the four Gospels, excepting Luke iii. 4—15; xxiv. 47—53.
2. LAUDIANUS. Greek and Latin. Of the 6th or 7th century. In the Bodleian Library at Oxford. Contains the Acts of the Apostles.
3. SANGERMANENSIS. A Greek-Latin MS. Of 10th or 11th century. A transcript of Codex D2. Contains St. Paul's Epistles, except Rom. viii. 21—33; xi. 15—25; 1 Tim. i. 1—vi. 15; Heb. xii. 8—xiii. 25.
- F. CODEX BOREELI. Now in the Public Library at Utrecht (so-called from having belonged to John Boreel, Dutch Ambassador at the Court of King James I.). Of the 9th century (Tischendorf), 10th century (Tregelles). Contains the four Gospels, but with several hiatus in each.
- Fa. CODEX COISLINIANUS. At Paris. Of the 6th or 7th century. Containing fragments of New Testament.
- G. CODEX HARLEIANUS. Of the 10th century. In the British Museum. Contains the greater part of the Gospels.
2. ANGELICÆ BIBLIOTHECÆ. At Rome, 9th century. Contains the Acts and Catholic Epistles.
3. BOERNERIANUS, 9th century, at Dresden. Contains greater part of St. Paul's Epistles.
- H. 1. CODEX WOLFII B. Of the 9th century. In the Public Library at Hamburg. Contains the Gospels, many verses of which are missing.
2. MUTINENSIS, 9th century. Contains the greater part of the Acts of the Apostles.
3. COISLINIANUS, from Mount Athos. Of the 6th or 7th century. Contains portions of St. Paul's Epistles. Now in Imperial Library at Paris.
- I. CODEX TISCHENDORFIANUS or FRAGMENTA PALIMPSESTA

- TISCHENDORFIANA. In the Imperial Library at St. Petersburg. Contains "certain portions of New Testament, varying from the 5th to the 7th century, edited by Tischendorf in his 'Monumenta Sacra'" (Tregelles).
- K. 1. CODEX CYPRIUS. No. 63 of the Imperial Library at Paris. Of the 9th century. Containing the four Gospels, *complete*.
2. MOSQUENSIS, 9th century. Contains St. Paul's Epistles.
- L. CODEX REGIUS. No. 62 in the Imperial Library at Paris. Of the 8th century. Contains the four Gospels with few omissions.
- M. CODEX CAMPEANUS. No. 48 in the Imperial Library at Paris. Of the 9th century, and containing the four Gospels, *complete*.
- N. CODEX PURPUREUS. Of the 6th century. In the Imperial Library at Vienna are two leaves of this MS., in the British Museum are four leaves, and six in the Vatican (No. 3785) of the same Codex.
- O. CODEX MONTEFALCONII. Contains Luke xviii. 11—14.
- O. CODEX MOSQUENSIS (Tischendorf). Of the 9th century. Contains fragments of St. John.
- P. GUELFERBYTANUS 1. Palimpsest. In the Ducal Library at Wolfenbüttel. Contains fragments of the Gospels. Of the 6th century (Tischendorf).
- Q. GUELFERBYTANUS 2. Palimpsest. In the Ducal Library at Wolfenbüttel. Of the 5th century (Tischendorf).
- R. TUBINGENSIS (Griesbach and Scholz). Of the 7th century. Contains John i. 38—50.
- R. NITRIENSIS (Tischendorf). Of the 8th century; a Palimpsest. In the British Museum. Contains fragments of St. Luke.
- S. CODEX VATICANUS, No. 354. In the Vatican at Rome. Contains the four Gospels entire. Is the earliest dated MS. of the Greek Testament (A.D. 949.).
- T. CODEX BORGHIANUS I. In the Propaganda at Rome.

- Of the 5th century (Tischendorf). Contains one chapter of St. Luke and fragments of three chapters of St. John.
- T^s. Part of the above MS. containing 85 verses of St. Luke and St. John (Tischendorf).
- U. CODEX NANIANUS. In the Library of St. Mark, Venice. Of the 10th century. Contains the four Gospels entire.
- V. CODEX MOSQUENSIS of the Holy Synod. Of the 8th century (Matthæi). A few chapters in St. Matthew and a few verses in St. John are lost. It is uncial only to John vii. 39, the rest being in cursive characters.
- W^a. CODEX REGIUS. Paris 314. Contains Luke ix. 34—47; x. 12—22. About the 8th century.
- W^b. So marked by Tischendorf as a portion of MS. formerly numbered R (2).
- W^c. Three leaves, containing 35 verses of St. Mark and St. Luke. Of the 8th century (Tischendorf).
- X. CODEX MONACENSIS at Munich. End of 9th or early in the 10th century. Contains the four Gospels, several portions of which are lost.
- Y. CODEX BARBERINI. In the Barberini Library at Rome. Of about the 8th century. Contains St. John xvi. 3—xix. 41.
- Z. CODEX DUBLINENSIS, a Rescript or Palimpsest of the 6th century (Barreti). Contains 290 verses of St. Matthew's Gospel in 22 fragments.
- Γ. CODEX TISCHENDORFIANUS IV. In the Bodleian Library. Of the 9th century. Contains portions of St. Matthew, St. Mark, and St. John, and the whole of St. Luke. Six years after this portion was obtained by Tischendorf, he recovered nearly all the remainder which is now at St. Petersburg. The date derived from an inscription at the end of St. John's Gospel, is stated by Tischendorf to be A.D. 844.

- Δ. CODEX SANGALLENSIS, a Bilingual (Greek and Latin). Of the 9th century. In the Library at San Gallen. Contains the four Gospels complete, with the exception of a few verses in John xix.
- Θ. CODEX TISCHENDORFIANUS. In the Public Library at Leipsic. Of the end of the 7th century (Tischendorf), and contains but 40 verses of St. Matthew.
- Λ (1). So marked by Tischendorf to distinguish a MS. of 14 verses of St. Matthew and St. Luke. Of about the 9th century.
- Α. CODEX TISCHENDORFII III. or BODLEIANUS. Of the 8th century. In the Bodleian, containing the whole of St. Luke and St. John.
- Ξ. CODEX ZACYNTHIUS. A Palimpsest in the Library of the British and Foreign Bible Society in London, containing the greater portion of St. Luke. Of the 8th century (Tregelles).
- Ⲁ (Aleph). CODEX SINAITICUS. At St. Petersburg. From the Convent of St. Catherine on Mount Sinai. Of very early date, before the 6th century.

APPENDIX C.

THE following description* of Codex A, the celebrated Alexandrian MS., is taken from the Introduction to a recent edition of it by Mr. B. H. Cowper—(London: Williams and Norgate, 1860)—and, as the last, is here inserted for the benefit of the student:—

“The portion of Codex A, or the *Codex Alexandrinus*, con-

* I beg here to acknowledge with thanks, Mr. Cowper's kind permission to make use of his Preface to Codex A. He has been good enough to inform me, that by mistake in Matt. xxvi. 3 he copied the various reading for the MS, and wrote *οι γραμματεῖς καί*, which words

taining the New Testament, is a volume measuring somewhat more than ten inches wide and fourteen inches high. The material is thin, fine, and very beautiful vellum, often discoloured at the edges, which have been injured by time, but more by the ignorance or carelessness of the modern binder, who has not always spared the text, especially at the upper inner margin. The manuscript is written in a light and elegant hand, in uncial letters. These letters, at the end of a line, are often very small, and much of the writing is very pale and faint. Each page contains two columns of text. In the margins to the left hand, the Eusebian canons are noted throughout the four Gospels, as well as the larger sections into which these books were anciently divided. Some of the numeral letters, and the commencements of the separate books throughout, have been written in red ink, as are also some of the ornamental portions, which are due to the fancy of the scribe. These latter are sometimes diversified with other colours. At the lower corners of the leaves are the remains of an Arabic numeration; but it is, of course, far more modern than the text, and is chiefly important as a proof that the volume has passed through Oriental hands. The text of the MS. has been repeatedly retouched in ancient and modern times, and probably oftener than we have been able to determine. These corrections are partly by the original scribe, frequently by apparently two ancient correctors, and in some instances by at least two modern ones. We suspect that a very few alterations have been made since the MS. came into Europe. Such are the horizontal line in 1 Tim. iii. 16, where we now read Θεος (Θς), and the insertion of *ἐν αὐτῷ*, in

are *not* in the MS. The error was detected, but the correction seems never to have reached the printer at Leipsic. In Mark vii. 36 occurs in the reprint, *ὅσον δὲ αὐτὸς αὐτοῖς*. The word *αὐτὸς* got intruded, as the previous *οἱ γραμματεῖς καὶ*. In James i. 16. *ἀγαπτοί* should be *ἀγαπητοί*. In Rev. xx. 4, *προσεκύρησαν* should be *προσεκύρησαν*. Mr. Cowper also calls attention to the fact "that while the text of Luke ii. 14 has *ἐν ἀνθρώποις εὐδοκίας* — the copy of the same ode found at the end of the Psalms, in the same MS., reads *ἐν ἀνθρώποις εὐδοκία*: so that Codex A represents *both* readings, *εὐδοκία* and *εὐδοκίας*."

Rev. xxii. 18—a correction which Junius, the earliest collator, has not mentioned. The addition of *δωδεκα αποστολ τῷ αρνιου*, in Rev. xxi. 15, also in cursives, and with accents and breathings, is modern, but not so recent. No other instances of cursives occur in the volume, except eight letters in one of the margins, and which have no apparent meaning nor reference to the text. Corrections, properly so called, are frequent; and it is not always possible to decide whether they are by the first, second, or third hand. They consist of erasures, alterations, and additions. Since its arrival in this country, the volume has been rebound, the leaves have been numbered, and the modern chapters have been indicated; these figures are all the work of Patrick Junius. The nature of the ink, and the great age of the MS., have in many places caused the partial or almost total disappearance of the characters, and they cannot be read without the aid of a lens, and in a strong light. Moreover, the ferruginous matter contained in the ink has produced an infinite number of minute holes in the parchment, giving it the appearance of lace-work, and which occasionally, but not so often as could be expected, add seriously to the difficulty of the reading. These holes are not in all the leaves, but only in a portion of them, and the vellum is frequently more legible on one side than on the other. The inscriptions and subscriptions to the respective books, as far as they remain, are all ancient, but some must be referred to the second hand. From the commencement of the volume, twenty-five leaves are wanting, according to the computation of Junius, who has numbered the first, 26. This calculation is probably wrong, and not more than sixteen or seventeen folios are missing. Be that as it may, what remains commences with the word *εξερχεσθε*, in Matt. xxv. 6. In the Gospel of John two leaves are missing, containing the text from chap. vi. 50 to viii. 52,—the word *καταβαινων* being followed by the word *λεγεις*, or rather *γεις*, the syllable *λε* having been cut off by the binder. A careful comparison of the quantity of matter contained in the leaves, before and after this *hiatus valde deflendus*, proves, as far as

demonstration can be attained, that the missing leaves did not contain the story of the woman taken in adultery, there being just that amount of over-matter. From the 2nd Epistle to the Corinthians, three leaves are absent,—the word γεγραμμε being followed by και τη υπερβολη, except that the binder has cut off the letters και τ. This portion, therefore, reaches from chap. iv. 13 to vii. 6. The remainder of the New Testament is all left, with the exception of the particles removed, as already mentioned, from the upper inner margin, for the most part; but, in general, these are easily supplied. The text now occupies 132 leaves, and twenty-one or twenty-two are lost, in addition to those portions containing part of Clement's Second Epistle, and the eighteen Psalms of Solomon. The text is in uncial or capital letters, of very ancient type, and exhibits no regular division of words. The pointing is, to a great extent, quite arbitrary, and there are neither accents nor aspirates. And yet there is a mode of indicating sections or paragraphs, which is worthy of notice, though not confined exclusively to this Codex. When one of these sections commences a new line, its initial letter is of a larger size, and stands out in the margin thus:—

Και ηρξαντο τινες εμπτυνειναντω
και περικαλυπτειν το προσω
πον αυτου·

When the paragraph commences in the middle of a line, the first letter of the next line is a larger one, thus:—

γραμματαιων· και ιολοντο
Συνεδριον δησαντες τον ιναπη
νεγκαν·

Sometimes this larger letter falls in the middle of a word, thus:—

εστιν· τινος εστιν αδελ
Φοιστανου νερχησθε· εκαστος
ψαλμον εχει·

The reason for placing this large letter in the margin appears

to have been, to call attention to the commencement of a new paragraph, and at the same time to save space, as the lines must have stood further apart wherever it occurs. The point most used in Codex A is the Greek semicolon (e. g. *εν τω ηλιω*); but this does not always occur where we might expect it, and it is often quite misplaced. Hence it is to be found between words grammatically connected, and even in the middle of a word. In the latter case, a mark resembling a comma is more frequent, and this also occurs at the end of a word. At the commencement of a word two points generally stood over the letters iota and upsilon. Over some letters, as *η* and *ω*, a line is sometimes drawn without any apparent meaning. This horizontal line is the usual line of contraction, and, as such, is of course very common. Quotations from the Old Test. are generally indicated by angular marks in the margin. There is no trace of the *iota* subscript or adscript. Thus *αυτφ* is always written *αυτω*, and *α* and *η* are always simply written *α* and *η*, with nothing to indicate the absence of an iota. The orthography of the Codex is peculiar, and deviations from the regular forms of words are frequent. Not a few of these anomalous forms are to be met with in some of the oldest and best MSS., such as the Vatican, Ephraem, Claromontane, Dublin rescriptus Z., and others, to a greater or a lesser extent. They mostly belong to what is called an Alexandrian dialect, although some of them are found in writings which were certainly not executed in Egypt. The frequency with which they occur in Codex A. is regarded as a presumptive proof of its derivation from Egypt. Such forms as *επειθοσαν*, *ειδαν*, *εξειλατο*, *λημψεται*, are admitted to be characteristic of what is called the Alexandrian Greek. The contractions to be found in the MS. scarcely offer any difficulty. The MS. has been ornamented, more especially at the close of each book, by some one, and in all probability by the original scribe. The ornaments are, some of them, very peculiar; and the question naturally occurs, whether they furnish any clue to the country of the Codex. Many of them bear a striking resemblance to similar ornaments in some of the very

ancient Syriac MSS. which are now in our national Museum, all of which have been brought from Egypt, and many of them are known to have been written there. There is one, however, of special interest, and this, in an unexpected manner, confirms the opinion that Codex A. was written in Egypt. At the end of the Catholic Epistles, two baskets of fruit are depicted in coloured inks. These baskets are of a peculiar form and texture, being narrower at the bottom than at the top, and apparently of fancy wicker-work. Each of them is filled with fruit, and this fruit is piled up in a pyramidal form above the basket, in regularly decreasing tiers or courses. Happening to visit the Egyptian gallery of the British Museum, we observed, upon one of the walls, fragments of an Egyptian painting, representing, among other things, baskets of fruit. The resemblance of these to those in Codex A is so striking that we mentally uttered a *εὐρηκα* as we looked at them. We have repeated our comparison of the different representations, and we are compelled to regard them as characteristic. Any one who will take the trouble to pass from one to the other will see the remarkable similarity. Ancient representations of baskets containing bread and fruit are not uncommon; but we know of none, except those from Egypt, which can be identified with the figures in the Alexandrian Codex. The MS. is said by Cyril, Patriarch of Constantinople, the donor of the Codex, in his statement inserted upon a sheet of paper in the first volume, and in his original handwriting, to have been written according to tradition, '*Manu Theclæ nobilis feminae Ægyptiæ.*' The Gospels and Acts of the Apostles come as in our present order, but the Catholic Epistles next follow, after which there is no variation from the usual sequence, with the exception of the Epistle to the Hebrews coming between 2 Thess. and 1 Timothy."

APPENDIX D.

THE history of the Codex Vaticanus B, No. 1209, is the history in miniature of Romish jealousy and exclusiveness. The obstacles which have been placed in the way of collating the MS. by the authorities at Rome have been repeated and vexatious, and have called out strong animadversions on the part of transcribers. This accounts to a great extent for the imperfect results attained by the numerous collators of this precious MS., insomuch that even now the desideratum still exists of an accurate representation of Codex B. Not only have foreigners and strangers, and those bearing good Romish credentials, been thus prevented from accurate collation by a system of espionage, and by a narrowing to an absurdly limited extent the opportunities of transcribing, &c.; but through even so high a dignitary of the Romish Church as a Cardinal (Mai) have we failed to gain what we want, and it is the opinion of a good critic (notwithstanding the hopes entertained of it), that Cardinal Mai's "was not a faithful reprint of the Codex after all." It is true that successive collators have done much to correct the errors of their predecessors—as how could there not be errors?—and thus we are gradually approaching to more general accuracy; but we cannot hope for adequate representation under the most favourable circumstances, perhaps, until the art of photography—so valuable here—shall be allowed to bring before us this and other MSS. as they are, the *sun* itself becoming our last and best collator. On this Codex, Mr. Scrivener, in his recently published work,—“A Plain Introduction to the Criticism of the New Testament”—gives us much important information, as a digest of the contributions of former collators; and to this admirable work—admirable in its spirit as well as copious and accurate in its statements—the student is referred as to a *sine quâ non* in the study of the Greek Testament. Two very interesting letters appeared in the *Guardian* of August 15 and August 20, 1860, signed “J. W. B.,”

giving us the results of a personal examination of Codex B, and extracts from one of them are given here.*

"This famous Codex, then, which is numbered (as all the world knows) No. 1209, is a quarto volume, bound in red morocco, about four and a half inches thick; the vellum pages being ten and a half inches high, and ten inches across. Every page contains three columns, and there are about seventeen or eighteen letters in a line. The calligraphy is exquisite, and the MS., though it has not been always well used, is in admirable condition. The letters are very unlike what is commonly represented; thus, ten lines go into the space occupied by seven which Tischendorf has imitated.† As for the uncouth woodcut in Horne's 'Introduction' ‡, it scarcely gives any idea of the Codex Vaticanus at all. And the same must be said of the fac-simile which Mai has given of an entire column. It gives quite a wrong notion of the original, which more resembles in the general character of the letters one of the ancient rolls found at Herculaneum than anything else. There is no space between any of the words; nor was there, I believe, originally, a single capital letter to be seen in the volume from one end to the other. No part of the MS. has at any time been miniated. There is an occasional division into paragraphs; but for several consecutive pages the writing is often continuous. Thus, although every descent in the genealogies (St. Matt. i. and St. Luke iii.)—each of the Beatitudes (St. Matt. v.)—and each of the parables in St. Matt. xiii.—is, if I remember rightly, contained in a separate paragraph, there is no break, I think, after St. Matt. xvii. 22, and 24, until you reach ch. xx. 17.

"The plan of the transcriber was to write each book steadily on, column by column, until he finished it. There he broke off, leaving the rest of that column blank; and (with one memorable exception, to be specified hereafter) he began the

* We are glad to notice that they are republished in a volume entitled "Letters to Home Friends," by the Rev. J. W. Burgon, Fellow of Oriel College, Oxford. Murray, 1862.

† Ed. 7ma, 1859, p. 134.

‡ Vol. ii. pt. i. p. 102.

next book at the head of *the next* column. There is, therefore, *only one* entire column left blank in the whole MS.

“Such is the celebrated Vatican Codex ; and even from this description its very high antiquity may be inferred. It is essentially unlike our famous Codex Alexandrinus (A), preserved in the British Museum. Even externally, the two codices present many points of striking contrast. The pages of the latter are thirteen inches high, though but ten across. There are but two columns in a page ; and every line, on an average, contains twenty-four letters. The space occupied by sixteen lines of B are occupied by only fifteen lines of A ; but the letters in the latter Codex seem much larger than those of the former. The whole of Codex A is broken up into paragraphs, corresponding with the sections of Eusebius, to whose canons the margin contains conspicuous references. Capital letters of different sizes abound ; not, however, at the beginning of the first word of each section, but at the beginning of the first *entire line*. Vermilion is introduced abundantly. Thus, the first verse of St. John's Gospel is miniated ; the beginning of the Acts, down to the first syllable of *διδάσκειν*, &c. But the most striking discrepancy, after all, is in the general style of the two codices. Thus, though there is a pen-and-ink ornament at the end of every book in Codex A (and that at the end of St. Mark has a singular family likeness to that at the end of St. John in the Codex B), you see at a glance that they are executed in quite a different spirit. The general style of the writing and shape of the letters is of an essentially different character. In short, I am not at all surprised to find that Vercellone claims for the Vatican MS. an early place in the fourth century. He argues that it must have been written at Alexandria ; and the remarkable correspondence of its text with that of Cyril of Alexandria, in his commentary on St. John, supports this view. He is of opinion that it is one of the very codices, fifty in number, which Eusebius (at Alexandria) procured by order of the Emperor Constantine, for the use of the Church of Constantinople ; and it may reasonably strengthen him in this opinion, that it does not contain the last twelve verses of St. Mark's Gospel — a peculiarity which

Eusebius insists upon as exhibited by the best codices of the Gospels.

“The first thing which strikes even an unpractised eye with surprise in looking at this extraordinary MS. is the fact that the words are carefully accentuated throughout, and the initial vowels as invariably and carefully marked with their proper breathings. (Even the monogram *ic* has its breathing added.) This was of course the addition of a much later age—the seventh, eighth, or ninth century, for example. Furnished with this clue, one examines the MS. more attentively, and speedily becomes aware of another and a far more striking phenomenon—namely, that (for the most part) a very careful scribe has gone over the MS. a second time from one end of the volume to the other. This was evidently the work of the same skilful pen which added the accents: and not only must a most accurate hand have guided that pen, but a most scholarlike eye and critical judgment must have informed that hand. The scribe (or critic rather) to whom the book belonged, finding himself in possession of a beautifully-written MS., but of which the writing was already growing somewhat faint, when he set about deepening the colour of the ink, availed himself of the opportunity in that way to corroborate certain readings, and to express his condemnation of others. Thus, did the *ν ἐφελκυστικόν* before a consonant offend him, or the *ε* in such a word as *ἀκρείβως*? He simply left both letters in pale brown ink. Did he disapprove of the spelling of *τετσεράκοντα*? He retouched every letter except the second *ε*, and wrote *Α* immediately above it. Did he wish to condemn a whole sentence? Instead of drawing his pen through it, he simply left it pale, and withheld from all those words the honour of accentuation. Thus, happily, one is able to form an exact notion how the MS. must have appeared before it underwent revision: for, as Vercellone ingenuously admits (and that learned man is far better acquainted with the MS. than any other person living)—‘The mistakes which the original scribe has made are of perpetual recurrence. They almost all, however, consist of simple omissions; omissions of one, two, or three words; sometimes of half a verse, a whole

verse, and even of several verses.' After accounting for this on the well-known principle that the eye of a copyist is constantly led astray by the proximity of a like word or expression (which fully explains the omission of such a verse as St. Matt. xii. 47), the learned author adds—'I hesitate not to assert, that in the whole Codex, which at present consists of upwards of 1460 pages, it would be easier to find a folio containing three or four such omissions, than to light on one which should be without any.' Let me only remark on what goes before, that *all* the omissions in the present Codex (1 St. Pet. v. 3, for instance) are not by any means to be attributed to oversight; on the other hand, the *repetitions*, which are very numerous indeed (and of which neither Card. Mai nor the learned writer from whom I have been quoting take any notice whatever), are clearly, one and all, mere instances of infirmity.

"I must also mention, that the ancient critical owner of the present Codex has been guilty of the weakness of partially scratching out the small initial letter of each book (originally, an uncial undistinguishable from the rest) and inserting into the margin, instead thereof, a painted capital letter (blue and red), about three-quarters of an inch high. The style of this letter, and of the broad green bar (surmounted by three little red crosses) at the top of each book, seems (in the judgment of those who are best qualified to pronounce on such a subject) to indicate the same period, and even to point to the same scribe who produced the accentuation of the volume. On the other hand, a particular ornament, delicately and skilfully executed with a pen, which is found at the end of Lamentations, Ezekiel, St. John's Gospel, and the Acts, is reasonably presumed to be of the age of the original MS. It is surmounted by a peculiar monogram of Christ (the letter P with a bar drawn horizontally across the prolonged shank), on which the Cav. De Rossi has offered some ingenious remarks.

"From what has thus been said, it will, I think, appear that, when the Codex B is quoted, it is a matter of no relevancy whatever that we should be presented with what is found

written 2. m. (*secundâ manu*) as it is called. It is interesting, no doubt, to be put in possession of the text of this venerable Codex as it was corrected by a critic of the seventh, eighth, or ninth century; but our respect and attention are not divided between 1. m. (the original scribe) and 2. m. (the comparatively modern critic). They are reserved wholly for the witness borne by the former."

APPENDIX E.

THE following interesting account of the important Palimpsest, Codex C, is taken from Horne's "Introduction," vol. ii. : —

The Codex Ephræmi, or Codex Regius Parisiensis, is an invaluable Codex Rescriptus of the Alexandrine Recension, written on vellum, and is of very high antiquity, most probably of the fifth century. The first part of this manuscript contains several Greek ascetic treatises of Ephrem, the Syrian, written towards the close of the twelfth, or more probably in the thirteenth century, over some more ancient writings, which had been erased, though the traces are still visible, and in most places legible. These more ancient writings contained the Septuagint version of the Old Testament (considerable fragments of which are still extant) and the entire New Testament. Both were originally written continuously; but they were so completely intermingled, inverted, or transposed, by the unknown later copyists of Ephrem's treatises, as to render these venerable remains of Scripture almost useless. This manuscript contains, in one hundred and forty-five large folios, fragments of all the books of the New Testament; by far the greater part of which M. Constantine Tischendorf, by chemical means, succeeded in rendering legible. The text is not divided into columns; the uncial characters are larger than those of the Codex Alexandrinus, without accents, and the words are not divided. There are large initial letters at the beginning of each section; and the text is sometimes divided into articles, not much larger than our verses. A small cross indicates

the end of a division : a full point below a letter is equivalent to a comma, and in the middle to a semicolon. The Gospels follow the divisions of Ammonius, and also have the *τίτλοι*, à *primâ manu*; the sections of the epistles sometimes agree with the *ἀνάγνωσεις*, or lessons occurring in the MSS., which we know to have been written in Egypt. The titles and subscriptions to the several books are very brief, without any of the additions which are sometimes found in the Codex Alexandrinus. The Codex Ephræmi exhibits the text of the Alexandrine Recension in its greatest purity, and numerous other indications of its Egyptian origin.

In this manuscript the disputed verse, John v. 4, is written, not in the text, but as a marginal scholion. Wetstein conjectured that this was one of the manuscripts that were collated at Alexandria in 616, with the new Syriac version; but of this there is no evidence. From a marginal note to Heb. viii. 7, the same critic also argued, that it was written before the institution of the feast of the Virgin Mary; that is, before the year 542. But his arguments are not considered as wholly decisive by Michaelis, who only asserts its great antiquity in general terms. Bishop Marsh pronounces it to be at least as ancient as the seventh century; Dr. Scholz refers it to the sixth century; Professor Hug considers it to be even older than the Alexandrian manuscript; and M. Tischendorf, the most recent and successful collator of this manuscript, is of opinion that as there is no evidence to prove that the Alexandrian manuscript was not executed in the fifth century, the Codex Ephræmi cannot be later than that century. The readings of the Codex Ephræmi, like those of all other very ancient manuscripts, are in favour of the Latin; but there is no satisfactory evidence that it has been corrupted from the Latin version. It has been altered by a critical collator, who, according to Griesbach, must have lived many years after the time when the MS. was written, and who probably erased many of the ancient readings. Kuster was the first who procured extracts from this MS. for his edition of Dr. Mill's Greek Testament. Wetstein carefully collated such portions as in his time could be deciphered, and the numerous

readings which he quoted from it greatly enhance the value of his edition. But there is yet a copious harvest of various readings to be gleaned from Tischendorf's edition of the text of the Codex Ephræmi by some future editor of the Greek Testament. See also on this MS. Scrivener's description in his "Introduction," &c. He considers the reasons insufficient for assigning it to Alexandria, as its native country, and for placing it before Codex A in time.

APPENDIX F.

THE following is also from the excellent account in Horne, vol. ii. :—

The Codex Bezaë, also called the Codex Cantabrigiensis, is a Greek and Latin MS. containing the four Gospels and the Acts of the Apostles. It is deposited in the public library of the University of Cambridge, to which it was presented by the celebrated Theodre Beza in the year 1581. This MS. is written on vellum, in quarto, without accents or marks of aspiration, or spaces between the words. Sixty-six leaves of this MS. are much torn and mutilated, and ten of them have been supplied by a later transcriber. In the Greek it is defective, from the beginning to Matt. i. 20, and in the Latin to Matt. i. 12. In the Latin it has likewise the following chasms, viz. : Matt. vi. 20 ; ix. 2 ; xxvii. 1—12. John i. 16 ; ii. 26. Acts viii. 29 ; x. 14 ; xxii. 10—20, and from Acts xxii. 29 to the end. The Gospels are arranged in the usual order of the Latin MSS. : Matthew, John, Luke, Mark. It has a considerable number of corrections, some of which have been noticed by Griesbach ; and some of the pages, containing Matt. iii. 8—16 ; John xviii. 13 ; xx. 13, and Mark xv. to the end, are written by a later hand, which Wetstein refers to the tenth century, but Griesbach to the twelfth. The Latin version is that which was in use before the time of Jerome, and is usually called the old italic or ante-Hieronymian version. In the margin of the Greek part of the MS. there are inserted

the Ammonian sections, evidently by a later hand; and the words ἀρχή, τέλος, καὶ λέγε, ὧδε στήκει, are occasionally interspersed, indicating the beginning and end of the Ἀναγνώσματα or lessons read in the Church. The subjects discussed in the Gospels are sometimes written in the margin, sometimes at the top of the page. But all these notations are manifestly the work of several persons and of different ages. The date of this MS. has been much contested. Those critics who give it the least antiquity assign it to the sixth or seventh century. Wetstein supposed it to be of the fifth century. Michaelis was of opinion, that of all the MSS. now extant, this is the most ancient. Dr. Kipling, the editor of the Cambridge facsimile, thought it much older than the Alexandrian MS. and that it must have been written in the second century. On comparing it with Greek inscriptions of different ages, Bishop Marsh is of opinion that it cannot have been written later than the sixth century, and that it may have been written even two or three centuries earlier; and he finally considers it prior to all the MSS. extant, except the Codex Vaticanus, and refers it to the fifth century, which, perhaps, is the true date, if an opinion may be hazarded where so much uncertainty prevails. Wetstein was of opinion, from *eleven* coincidences which he thought he had discovered, that this was the identical manuscript collated at Alexandria in 616 for the Philoxenian or later Syriac version of the New Testament; but this is a groundless supposition. It is worthy, however, of remark, that many of the readings by which the Codex Bezae is distinguished, are found in the Syriac, Coptic, Sahidic, and in the margin of the Philoxenian-Syriac version. As the readings of this MS. frequently agree with the Latin versions before the time of St. Jerome, and with the Vulgate or present Latin translation, Wetstein was of opinion that the Greek text was altered from the Latin version; or, in other words, that the writer of the Codex Bezae departed from the lections of the Greek MS. or MSS. whence he copied, and introduced in their stead, from some Latin version, readings which were warranted by no Greek MS. This charge Semler, Michaelis, Griesbach and Bishop Marsh have endeavoured to refute:

and their verdict has been generally received. Matthæi, however, revised the charge of Wetstein, and considered the text as extremely corrupt, and suspected that some Latin monk, who was but indifferently skilled in Greek, wrote in the margin of his New Testament various passages from the Greek and Latin Fathers, which seemed to refer to particular passages. He further thought that this monk had noted the differences occurring in some Greek and Latin MSS. of the New Testament, and added parallel passages of Scripture; and that from this *farrago* either the monk himself or some other person manufactured his text (whether foolishly or fraudulently is uncertain) of which the Codex Bezaë is a copy. But this *suspicion* of Matthæi has been little regarded in Germany, where he incurred the antipathy of the most eminent biblical critics, by vilifying the sources of various readings from which he had it not his power to draw, when he began to publish his edition of the New Testament, giving to the Codex Bezaë, the Codex Claromontanus and other MSS. of unquestionable antiquity, the appellation of *Editio Scurrilis*. Bishop Middleton considers the judgment of Michaelis as approximating very near to the truth, and has given a collection of numerous passages of the received text with the Codex Bezaë; and the result of his examination is that the Codex Bezaë, though a most venerable remain of antiquity, is not to be considered, in a critical view, as of much authority. He accounts for the goodness of its readings, considered with regard to the *sense*, by the natural supposition of the great antiquity of the MS. which was the basis of the Codex Bezaë; but whilst its latinising is admitted, he contends that we have no reason to infer, that its readings, considered in the same light, are therefore faulty. The learned prelate concludes with subscribing to the opinion of Matthæi somewhat modified. He believes that no fraud was intended; but only that the critical possessor of the basis filled its margin with glosses and readings, chiefly from the Latin, being a Christian of the Western Church; and that the whole collection of Latin passages was translated into Greek, and substituted in the text by some one who had a high opinion of their value, and who was better skilled in cal-

ligraphy than in the Greek and Latin languages. The arguments and evidences adduced by Bishop Middleton, we believe, are by many, at least in England, considered so conclusive, that though the antiquity of the MS. is fully admitted, yet it must be deemed a latinising MS., and, consequently, is of comparatively little *critical* value. At the time Beza presented this MS. to the University of Cambridge, it had been in his possession about nineteen years; and in his letter to that learned body he says, that it was found in the monastery of Saint Irenæus at Lyons, where it had lain concealed for a long time. But how it came there, and in what place it was written, are questions concerning which nothing certain is known. The most generally received opinion is, that it was written in the west of Europe. The Cambridge MS. has been repeatedly collated by critical editors of the New Testament. Robert Stephens made extracts from it, though with no great accuracy, under the title of Codex β , for his edition of the Greek Testament of 1550; as Beza also did for his own edition published in 1582. Since it was sent to the University of Cambridge it has been more accurately collated by Junius, whose extracts were avowed by Curcellæus and Father Morin. A fourth and more accurate collation of it was made, at the suggestion of Archbishop Usher, and the extracts were inserted in the sixth volume of the London Polyglott, edited by Bishop Walton. Dr. Mill collated it a fifth and sixth time: but that his extracts are frequently defective, and sometimes erroneous, appears from comparing them with Wetstein's New Testament, and from a new collation which was made about the year 1773, by Mr. Dickenson of St. John's College, which is now preserved in the library of Jesus' College, where it is marked O, Θ , 2. Wetstein's extracts are also very incorrect, as appears from comparing them with the MS. itself. A splendid facsimile of the Codex Bezaë was published by the Rev. Dr. Kipling at Cambridge, under the patronage and at the expense of the University, in 1793, in 2 vols. atlas folio. Dr. Harwood regulated the text of the Gospels and Acts, in his edition of the Greek Testament, chiefly according to the readings of the Codex Bezaë; which was so highly valued by the learned but

eccentric divine, Whiston, that in his "Primitive New Testament in English" (8vo. Stamford and London, 1745) he has translated the four Gospels and Acts literally from this MS. Dr. A. Clarke, in his Commentary on the New Testament, has paid very particular attention to the readings of the Codex Bezae."

APPENDIX G.

LIST OF ANCIENT VERSIONS OF THE NEW TESTAMENT.

- I. ARABIC. Of which there are several, but of no critical importance: some referred back as early as the 4th and 5th centuries, and Tischendorf collected some in the East of the 8th and succeeding centuries.
- II. ARMENIAN. Of the 5th century.
- III. ÆTHIOPIC. Of the 4th century.
- IV. EGYPTIAN: 1. The *Memphitic*, 3rd century.
 2. The *Thebaic*, 3rd century.
 3. The *Basmuric* fragments, 3rd century.
- V. GEORGIAN. Of the 6th century.
- VI. GOTHIC: 1. *Codex Argenteus*, 5th century.
 2. *Codex Carolinus*. Fragments of 5th century.
 3. *Palimpsest* fragments, 5th century.
- VII. LATIN: 1. The *Old Latin*, viz. the *Codices Vercellensis*, *Veronensis* and *Colbertinus*, of the 4th, 5th, and 11th centuries.
 2. *Codex Brixianus*, of the 6th century.
 3. *Codex Bobbiensis*, of the 4th or 5th century.
 4. *St. Jerome's* revised version, or the *Vulgate*, of the 4th century.
- VIII. PERSIAN. Of the 4th century; made from the *Peshito*.
- IX. SLAVONIC. Of the 9th century.

- X. The SYRIAC: 1. *Peshito*, or "faithful," of the 2nd century.
 2. The *Curetonian*, of the 3rd century.
 3. *Philoxenian*, of the 6th century.
 4. The *Jerusalem*, of the 6th century.
 5. *Tischendorf's* Palimpsest fragment, of the 5th century.
 6. The *Karkaphensian*, of the 10th century.

The following is a list of the principal Critical Editions of the New Testament :

COMPLUTENSIAN : the 5th vol. of the Polyglott, published at Complutum, i. e. Alcalá, in Spain, printed 1514, published 1520.

ERASMUS's Editions of 1516, 1519, 1522, 1527, 1535.

ALDUS's Edition. Venice, 1518.

STEPHENS's Editions, published at Paris, 1546, 1549, 1550, 1551.

BEZA's Editions. Geneva, 1565, 1576, 1589, 1598.

The ELZEVIR's Editions. Leyden, 1624, 1633.

COURCELLES' Edition. Amsterdam, 1658.

Dean FELL's Edition (afterwards Bishop of Oxford). Oxford, 1675.

MILL's Edition. Oxford, 1707.

KÜSTER's Edition of Mill. Rotterdam, 1710.

BENTLEY's Edition was never completed, but an account of his collations, &c., under the title *Bentleii Critica Sacra* is about to be published. Deightons', Cambridge.

BENGEL's Editions. Tübingen, 1734.

WETSTEIN's Editions. Amsterdam, 1751, 1752.

GRIESBACH's Editions. 1774, 1796—1806.

MATTHÆI's Edition. Riga, 1782—1788.

ALTER's Edition. Vienna, 1786, 1787.

BIRCH's Editions. Copenhagen, 1788—1801.

SCHOLZ's Edition. Leipsic, 1830—1836.

LACHMANN's Editions. Berlin, 1831—1850.

TISCHENDORF. Leipsic, 1859 (7th edition).

TREGELLES's Edition of the Four Gospels. 1857—61.

ALFORD's Edition. London, 1856. 4 vols.

BLOOMFIELD's Edition. 3 vols. 1855.

BURTON's Edition. Oxford, 1856. 1 vol.

WORDSWORTH's Edition. London, 1859. 4 vols.

WEBSTER and WILKINSON. A joint edition. London 1861.

Besides these there are the valuable collections of twenty Greek MSS. of the Gospels, J. W. Parker, London; and the useful edition of the New Testament, according to Stephens' text, with the readings of Beza, Elzevir, Lachmann, Tischendorf and Tregelles; and an exact transcript of the Codex Angiensis, &c., Deightons', Cambridge: all by the Rev. F. H. Scrivener, M.A.

APPENDIX H.

MANY might be glad to have more information respecting the Septuagint than that given in the Introductory Chapter; accordingly, some extracts are here supplied from a recent admirable account of that version, which formed the Essay for the Hulsean Prize of 1859, obtained by the Rev. William Ralph Churton, B.A., Fellow of King's College, Cambridge. A perusal of the entire Essay cannot be too highly recommended; and it is to be hoped that the necessarily brief form in which it now appears will one day expand into a goodly volume on this important subject,—a consummation devoutly to be wished by all English students of theology.

After showing how extensive was the influence of the Greek language and literature in the East,—an influence to be attributed mainly to the conquests of Alexander the Great, and the civilising rule of his successors,—Mr. Churton draws attention to the fact that these temporal plans were made subservient to the purposes of God in forwarding his kingdom. "And amongst these," he goes on to say, "was the increase of the influence of the Jewish people, and of their intercourse with other nations. It would seem that Alexandria was the

first Gentile city in which a large colony of them settled for purposes of traffic, and that from thence they gradually spread far and wide into the West. For the sake of this Alexandrian colony, the Jewish Scriptures were translated by degrees into the Alexandrian dialect of Greek : first, the Pentateuch, and afterwards the Prophets and the remaining books. The teaching of the Old Testament, in this Hellenised form, was carried by Jews into every city of Europe and Asia where they settled, and provided many of the forms of language which the first teachers of Christianity employed in declaring to both Hellenistic Jews and Gentiles the truths of the Gospel. It came to be used and respected, not only by the Alexandrian Jews but by all those dispersed Israelites who adhered to the religion of the true God, and attended on the solemn feasts at Jerusalem : the rest of the twelve tribes who were scattered throughout the world, who, in addition to a large portion of the posterity of Judah, had, in this remarkable way, become generally Hellenised ; and though confounded by aliens with the descendants of Judah, still retained their genealogies, and other traditions by which each tribe was kept distinct from the rest. Even in Palestine itself, Hellenistic Jews were numerous ; and in Jerusalem there were many Jews who held constant intercourse with their brethren in Alexandria, and spoke the same language as they did." Mr. Churton then shows how Antioch became a centre of Jewish dispersion, and how, with respect to the progress of Christianity, the importance of the city of Antioch appears in the fact of its being the great centre of the missionary travels of St. Paul. This it was important to point out, seeing that Antioch and Alexandria are places of the greatest importance, with reference to the Septuagint version, "because in them the particular form of Greek arose in which Hebrew idioms and forms of expression were introduced. There the largest numbers of the Jews of the dispersion were collected, and to them, and especially to the Alexandrians, we trace the origin of the Hellenistic dialect,—a language combining the phrases of various schools of philosophy with those of the Old Testament, which was suited to become the channel of revealed truth to all the world, though only so far as a language can be

said to be the teacher of truths unknown and unrecognised before, which man could never have arrived at without the aid of revelation. In this sense, the Hellenistic dialect, in which the New Testament was written, was one of the chosen means by which God declares the truths of the Gospel to man."

As reference has been made in the Introductory Chapter to the fact of the mutilation to which the Scriptures of the Old Testament were subjected on the part of the Jews, and to which they had recourse as an escape from logical inferences which would compel their acceptance of Christ as the predicted Messiah, it might be satisfactory to ascertain what influence the Septuagint version had in the early controversies with the Jews, and how it fared at their hands. With reference to this part of the subject one can scarcely do better than quote the remarks of Mr. Churton as they appear in chapter ii. of his Hulsean Essay. "Most of the early controversies with the Jews were conducted in the Greek language, and in the common ground of the faithfulness of the Septuagint version, which was quoted alike on both sides. And so it continued to be respected during the age of the writers of the New Testament, and the first century from the Christian era. As, however, the version grew into use among Christians, it gradually lost the confidence of the Jews; and the high respect which the Hellenists entertained for it, came to be diminished when it was urged against them by the Christians. The first signs of this appear in the works of Justin Martyr in the second century. His *Dialogue with Trypho the Jew* professes to be the account of a discussion which actually took place, and Eusebius places the scene of it at Ephesus. Trypho describes himself as one of the Jews who fled from Palestine at the time of the insurrection of Barchochebas. The *Dialogue* abounds with citations from the Old Testament, taken in many cases from the text of the LXX., but not always, probably because the version had begun to lose the respect of the Jews, who had either rejected it, or altered its text in many places. Passages are alleged on both sides, and a good deal of light is thus thrown upon the way in which the controversy with the Jews had been conducted up to that time. In some instances

the Jews denied the genuineness of the passages which directly confuted their opinions; in others they applied language manifestly prophetic of the events respecting the Messiah, to the actions of mere men, such as Hezekiah. Thus Ps. cx. 1, which the ancient Jews believed to be a prophecy of the Messiah (see Matt. xxii. 43), the later Jews interpreted, some of Abraham, others of Zorobabel (Chrys. in Ps. cix.); others applied verse 3 of the same psalm to Hezekiah. When Gen. i. 26 "Let us make man, &c." was brought forward by the Christians, they answered that the words were addressed to the angels, thus departing from the ancient interpretation of the Targum (Chrys. in Gen. i.). Their objection to the doctrine of our Lord's Divine nature appears most prominently in this treatise, and accordingly the influence of the Alexandrian version may be partly traced in the extracts from the Old Testament, which are brought to establish this doctrine. We also find that the Jews, in disputing with the Christians, claimed a kind of exclusive right to their own Scriptures. There is a reference to this in the Epistle of Barnabas: "They maintain that the Old Testament belongs to them and not to us: but it has become ours, because they have lost for ever the truth which Moses received." And Justin Martyr in this treatise says: "These prophecies are contained in the letter of your books, which, however, are not yours but ours, because we obey them: but you read them without perceiving the spirit which is contained in them." The letter of the Old Testament which the Jews had thus claimed, as their exclusive right, was the letter of the Alexandrian version, to which the Hellenists generally, till the beginning of the second century, confidently adhered, as we know from the account of its origin which was given by Philo and Josephus. But when, as Christianity was propagated, they found that their books had become appropriated by the followers of the new religion, and that they could no longer confine them in the obscurity of their synagogues, they resorted to the Hebrew text, which they might still claim as exclusively their own, and made their own Greek versions of the passages employed by the Christians. Amongst the numerous quotations in this work of Justin

Martyr, is that of Gen. xxxi. 13, in which the LXX. version differs from the Hebrew text; and this peculiarity seems to influence the argument of the writer concerning the revelations of the Son of God, which may be traced in the Old Testament. Here, where the Hebrew has simply, "I am the God of Bethel," the LXX. rendering is: *Ἐγώ εἰμι ὁ Θεὸς ὁ ὀφθεῖς σοι ἐν τῇ τοπῇ Θεοῦ*. This repetition of the name of God seems to have a remarkable bearing upon the argument of Justin, that the angel who spoke to Jacob in the vision was God, and yet not the God and Father of all, who would be signified by the second mention of the name Θεὸς in the passage. For it may be compared to the repetition of Κύριος in the LXX. version of Ps. cx. 1, which he quotes several times in this treatise; and in one place he compares it with the Θεὸς of Ps. xlv. 6, having, no doubt, in his mind the quotation of the former passage by our Lord. In these places he argues that the Son is signified by both titles: and the Son, as the Eternal God, by whom all things were made. This sense, though doubtless contained in the Hebrew, appears more clearly in the Septuagint version, and especially in the Psalm, where the same Greek equivalent is used for two different Hebrew words. We may also compare Gen. xxxi. 13, with Gen. xix. 24, which Ambrose quotes (*De Fide*, lib. i. cap. 4) as "*Dominus pluit a Domino*," and makes a similar use of the repetition of Dominus, comparing it with Ps. xlv. 6. . . . At whatever time the Alexandrian version came to be generally rejected by the Jews for the corrupt version of Aquila, the proselyte of Sinope — which version was that to which the Jews resorted to escape the evidence urged against them by the Christians, who employed the Septuagint, — we find that the purity of the copies used by the Christians, and the genuineness of certain prophecies alleged by them, in these controversies, continued to be disputed by them, whilst the Christians charged them with a dishonest treatment of the sacred text. Thus Origen, in his Commentary on Jeremiah, attributes the omission of the first four verses of Jer. xvii., which were wanting in the copies of the

LXX., to the carelessness or perfidy of the later Jews, and complained that many copies had been corrupted by them." See also his Commentary on St. Matthew; Chrysostom, Hom. iv. on Matt. i.; and Jerome.

APPENDIX I.

THE following account of the Vulgate is mainly taken from Michaelis:—

The great number of mistakes which occurred in the different copies of the old Latin Version of the Bible, induced Damasus, Bishop of Rome (A.D. 382), to employ St. Jerome to revise it, and the task could not have been placed in worthier hands. St. Jerome finished his revision about 384 A.D., and he says at the end of his *Catalogus de Scripturis Ecclesiasticis*—‘*Novum Testamentum Græcæ fidei reddidi.*’ Notwithstanding, however, his labours in expunging the old spurious readings and erroneous translations, his revision was for a long time withheld from universal adoption; but gradually his whole Bible acquired general confidence, displaced the Old Version, and came to be called and accepted as the *Vulgate* or Common Translation. However, a confusion of the Old Version and Jerome’s arose, in consequence of their having been written together in parallel columns, at the instance of Cassiodorus, in the sixth century, and this mixed text is found, more or less, in all the MSS. of the Vulgate of the middle ages. Robert Stephens was the first who attempted to remedy this confusion by publishing the Latin New Testament from ancient MSS. in 1543 and 1545. This edition did not find acceptance with the Church of Rome; and accordingly Sixtus V. issued his edition of the whole Bible in 1690, announcing its publication with the words ‘*Apostolicâ nobis a Domino traditâ auctoritate,*’ and declaring it to be the only authentic translation, the corrector of all former revisions, and the standard of all future editions. But the successor of Sixtus V. conceived of it

differently, and so soon as two years afterwards, Clement VIII. issued his edition of the Vulgate, differing in many places from that of Sixtus V. This is now, as it may be called, the Latin "textus receptus." According to Scrivener, neither the Sixtine nor Clementine editions was prepared on any intelligent principles of criticism, or furnishes us with such a text as the best MSS. of Jerome's Vulgate supply to our hands; yet, with respect to the Old Latin, he thinks that on the whole, both as a translation and as an aid to the criticism of the Greek text of the New Testament, it must give place to the Vulgate. He conceives it likely that "Jerome would allow great influence to the revised Greek codices of Origen, of Pierius, and Pamphilus, to which he occasionally refers with approbation; and, since his copies were of a character that Augustine also viewed with favour, we have no right to doubt that so far as Jerome deemed it prudent or necessary to correct the Latin text, he followed the Greek manuscripts most highly esteemed in the West, at the end of the fourth century." The labours of the Englishman Alcuin, under the direction of Charlemagne (A.D. 797), and Lanfranc, Archbishop of Canterbury (A.D. 1070—89), towards amending the depraved text of their day, "partial and temporary" though they were, are not to be forgotten.

APPENDIX K.

ON the difficulty of reconciling the statement in the genealogy (Matt. i. 12), that "Jechonias (or Coniah) begat Salathiel," with the denunciation in Jeremiah xxii. 29, 30: "Write ye this man *childless*," &c., Davison, in a note to his admirable "Discourses on Prophecy," has the following, which he suggests as a solution of it; and which, whether it is to be accepted or not, as final, is, at any rate, considering the quarter whence it comes, most worthy of careful consideration. He says, "I believe that the original Hebrew word which, in our English version, is rendered *childless*, will admit of the

more general sense of *destitute*, or *deprived*; and in this text, may be understood to express simply Coniah's failure of *kingly succession*. It is true that the term in the other texts, wherein it occurs (which are only three, and those in the Pentateuch), appears to describe a privation of posterity, either in the want of children or by their death and excision. (See Gen. xv. 2; Lev. xx. 20, 21.) But the etymology of the word favours the larger sense of *privation*, or *destitution*, of any kind; and it is possible that even in those other texts in the Pentateuch, the precise notion of orphanhood of *children* may be derived partly from the context, giving a modification to the use of the word. The radical notion of the word is that of *nudus*. It is possible, therefore, that it might bear a double sense, as *orbis* does; which is sometimes *bereaved of children*,—sometimes simply *destitute*. The Hellenistic versions give some sanction to this opinion. Symmachus here renders the word *κέρον*; although in Lev. xx. 20, 21, he had rendered it *ἄτεκνος*. The LXX. and Theodotion render it *ἐκκήρυκτον* (*proclaimed as dethroned*), and yet they too employed the more definite term *ἄτεκνος* in Leviticus. Had the Greek translators resorted to these versions, *κέρον* and *ἐκκήρυκτον*, without any apparent reason for them in the original word, such as we ourselves could perceive, I should say that they did so, in order to adapt their translation to the *genealogy* of Coniah's family, which mentions his *descendants*. But the word itself seems to justify a more enlarged and indefinite signification than that of *childless*. The sense then would be, 'Write this man *deprived*, or *desolate* (an *heirless king*), *despoiled in his throne*; a man that shall not prosper in his days; for *no man of his seed shall prosper, sitting upon the throne of David, and ruling any more in Israel*.'

"This view of the passage, as derived from its phrase, is that which I now adopt. Yet I propose it with some diffidence, inasmuch as I do not see it formally offered by other interpreters, although several of them have put the question, 'How could Coniah be *orbatus liberis*,' when we read the *continuation* of his *genealogy* distinctly recorded? (Matt. i.) A further reason, which qualifies my reliance upon the opinion

which I have suggested, is that it includes a change of our authorised version. That version, for its great fidelity and skill, ranks in the first place of authority in all disputed points. Grotius, who was convinced that the word signifies precisely *decessurum nullo filio relicto*, was led by a just consequence to think that the genealogy embraced the *adopted heirs* of Coniah's family, not his *natural offspring*,—those adopted heirs being still of the family of David. He showed a right sense in maintaining the perfect and literal completion of Jeremiah's prophecy; and under the same conviction, in my own mind, that the prophecy is one which was absolute and peremptory, as to the event which it declared, I was inclined, at first, to follow the opinion of Grotius respecting the genealogy. My more mature thoughts are in favour of the interpretation which I have now stated. That interpretation preserves the sense of the prophecy in its fullest terms, and requires no conjectural suppositions to be made in the order of the genealogy. It exhibits the whole prediction as being upon that event which is its proper object,—the *deposal* of Coniah and his line, and the abrogation of the temporal kingdom in the house of David. And as the promises granted to David had been not simply that he should never want a son, but that 'he should never want a son to sit on his throne,' so the repeal of those promises is made more conformable to the first scope of them, if it pronounce the excision of *kingly heirs* rather than of offspring. And in harmony with this view, the observant reader will perceive that the evangelical prophecies of Jeremiah, opposed to these, which are temporal ones, introduce specifically a 'future king upon the throne of David,' as the contemporary supplement to this *deposal of Coniah and his line*. See especially Jer. xxxiii. 21. Dathe, in his version, has rendered the clause in question thus: 'Literis hoc mandate, virum istum *infelicissimum* futurum esse,'—a translation which is intended, I presume, to hinder the collision of the prophetic text with the genealogy. Buddeus (Hist. Vet. Test. tom. ii. p. 461), in like manner, *destructum, infelicem, et miserum*. I am not aware how these vague translations can be justified. Michaelis (Supplem. ad

Lex. Heb. No. 1984), after some doubt and hesitation, settles upon the notion of *exul*, or *extorris ex patria*, as the most probable sense of the original noun, in all the four passages in which it occurs; and expresses a wish that he had so translated it in his German version. But this sense is introduced without any leading authority, either in the etymology or the ancient versions, to sanction it,—on which account it is unsatisfactory. Thus far I had made up my opinion respecting the sense of this prophecy, and stated it in a preceding edition. Subsequently I have observed that the very same view and interpretation are proposed by Bishop Kidder, in his ‘Demonstration of the Messiah,’ part ii. p. 121. It is highly satisfactory to me,” continues Davison, “to have the countenance of so able and judicious a writer in the interpretation which I would assign to this important text of prophecy; and I feel less scruple, therefore, in relying upon the version of it here advanced, which I was not aware had so considerable a name to support it.”

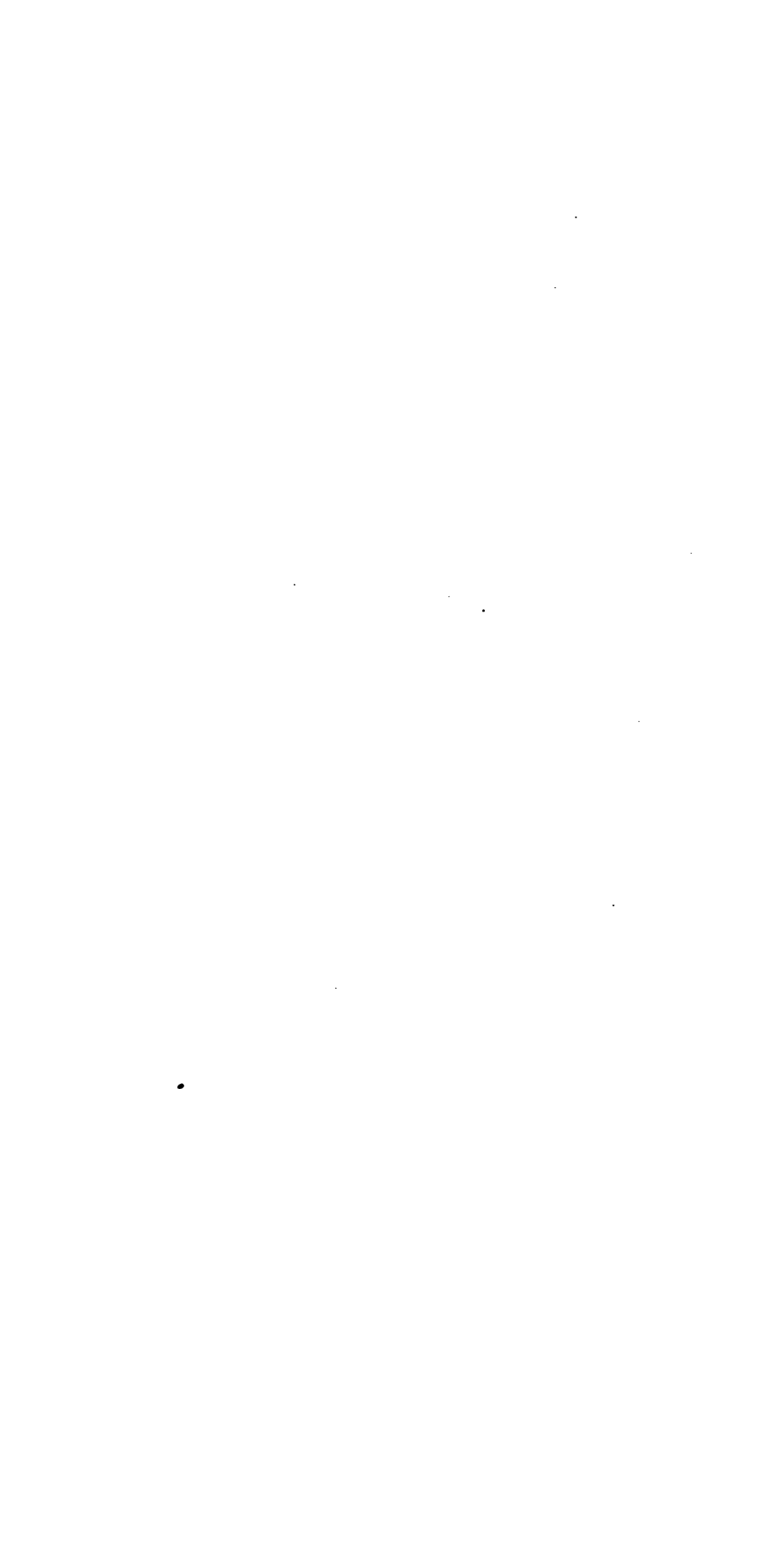
It should be noticed also, that the word in question is found in Irenæus (Adv. Hæres. iii. 30, as cited by Bishop Kidder), rendered by *abdicatum hominem*; whilst *abdicatus* is the Latin word used by Jerome (in loc.) to express ἐκτίπνικτος of the LXX. and Theodotion, and plainly denotes *regal deprivation*. Jerome includes in his commentary (in loc.) a plain reference to this sense of the prophecy. “Sed fuit in captivitate et Salathiel et Zorobabel, et *usque ad Christum nullus regiam obtinuit potestatem*; nullus deinceps de stirpe David in terra Judæa tenuit principatum.”

He also gives the history of the Hellenistic versions more completely, thus: “Aquila prima editio, *sterilem*; secunda, ἀναβέητον, *non crescentem*; Symmachus, *vacuum*; LXX. et Theodotio, *abominabilem et abdicatum* interpretati sunt.”—(Fifth ed.; Oxford and London, 1845; pp. 507-510.)

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